

FOVRE  
LEARNED  
AND GODLY  
TREATISES;

VIZ.

*The Carnall Hypocrite.*  
*The Churches Deliverances.*  
*The Deceitfulnesse of Sinne.*  
*The Benefit of Afflictions.*

By T. H.



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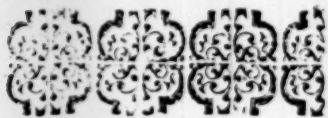




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THE  
CARNALL  
HYPOCRITE.

2 TIM. 3. 5.

*Having a forme of godlinesse  
but denying the power  
thereof, from such turne  
away.*



If you cast your  
cies into the first  
Words of the  
Chapter, in the  
first *verse*, you  
shall find the ho-  
ly Apostle writing to *Timothy*  
his

his Sonne and Scholler, doth by way of Prophecy, and direction from God, discover the manifold dangers that would come to passe in the last dayes, and also annexeth the great danger in the 3. 4. 5. verses, he makes up as it were a Catalogue of those corruptions, that should harbour in their hearts, and discover themselves in the lives of wicked men, in the last age of the world, which is the age wherein we now live. In the 1. v. *perilous dayes shall come*, the reason of the trouble, and the ground of the misery, that the Spirit hath foretold, shall befall and be brought upon the world, it shall not be in regard of the punishment inflicted, but in regard of the sinne committed.

Among which sinnes, he reckons up the cursed dissimulation that men should carry a faire shew outwardly, when they had

had a great deale of wretchednes and vilenesse in their hearts inwardly, that is one of the last, though not one of the least sins here reckoned up, thus farre the Apostle doth exhort *Timothy* to turne away from them.

Before we come to particulars, take up the point in generall from these words as they stand in reference to the former.

*Doff. I.*

The multitude of sins bring the dangerest times. When there are the greatest abominations committed, there is the greatest danger to be expected. For the danger of times lyeth not in regard of outward troubles but in regard of the manifold corruptions that are in us, and the many evils committed by us, when men are most wicked, then the time is most dangerous, for it is not the power of Satan, nor his wicked instruments, that can bring misery to

the People of God, but the roote of all ruine lyeth within our selves, *Iere. 2. 19.* Here is the evill, here is the venome of all afflictions, and the gall of all troubles, that we have forsaken the Lord, that his teare is not within our hearts, *2 Chron. 15. 5.* They were without blessings, because without God.

*7/2.*

Instruction to teach us, how to procure comfort to our owne soules & to recover our Country & times out of those dangers that are threatned against us, its not meanes, nor men, nor policy, nor strength, that can doe it, til our evils be reformed. Let every man looke to his owne wayes, and reforme his owne corruptions, and turne from his evill courtes, and then all dangers and inconveniences will turne away, and God will be a God to us, when they did eate and drinke, and did righteously, was it not well with them, I  
fy

say no more, but remember it is Gods only wish, that it should be thus with us, *Isa. 48. 18.* O that thou hadst *harkened to my Commandements* ! what then ? what should we have got by it, marke then what followeth, *thy righteousness had beene as a river,* O why might it not be our wish too, that we that enjoy peace and plenty under our Sovereigne, may have the same still continued to us, still harken to God, and all things shall hearken to us, *Hos. 2. 21.* If we would call and obey him, hee would heare, *Mat. 11. 23.* This was the ground of the desolation of *Sodome and Gomorrah,* so that to humble, and to reforme our sinnes, is the best meanes to maintaine the safety of a Kingdome or Nation.

In the Verse observe two things first what Carnall Hipocrites and cursed dissemblers will doe, *They have a forme*

*but deny the power.* Secondly, what the carriage of the Saints should be toward these, they should turne away, because they turne away from God, and the power of godlinesse.

First, the Hipocrite what he doth, he is onely the picture of godlinesse, as *Machivel* that curied polititian speakes, hee would have a man to take up the name of vertue, because there is no trouble in it, no disquiet which comes by it, but hee would not have him take up the practise of it. So it is with an Hypocrite, it is easie to have a shew and appearance, but when it comes to the vertue, power, and strength of it, he cannot indure it.

Here is two things to be discovered, before wee come to the doctrine, first what is meant by *godlinesse*, secondly what is meant by a *forme*.

First, this word *Godlinesse* implyeth



plyeth two things, first, the doctrine of Religion, which by the Apostles is called the doctrine according to *godlinesse*, secondly, that implyeth that gracious frame of spirit, whereby the heart is disposed and the soule of a Christian is fitted to expresse some gracious worke outwardly. For what the oyle is to the wheelles of a clocke, it makes them runne glibber, so *godlinesse* to the soule, when the soule is oyled and annointed therewith, it is fitted to performe any good duty.

Secondly, what is meant by the *forme of godlinesse*, I answer, the word *forme* or fashion, it is taken by way of resemblance, and similitude from outward things, it is nothing else but that outward appearance, that any thing hath, discovering the nature and being of it. We use to say, that he hath the guise of his behaviour, and the proportion

of such a ones carriage, though he hath not the like disposition of minde, so in this case a carnall Hipocrite may have the guise and portraiture or the outward profession of a childe of God, that what a holy heart doth expresse outwardly, hee may expresse outwardly. Look as it is among stage players, the stage-player puts on brave apparell, and comes on to the stage, and resembles the person of a King, and acts the part of a Monarch, but if you pull him off the stage, and plucke his robes from his backe, hee appears in his owne likenesse, so it is here, a carnall Hipocrite, a cursed dissembler is like a stage player, he takes upon him the person and profession of a godly, humble, lowly man, and he acts the part marveilous curiously, and hee speakes bigge words against his corruptions, and he humbles himselfe before  
God

God, and he heares, and prayes, and reades, but when God pluckes him off the stage of the world, and his body drops in to the grave, and his soule goes to hell, then it appeares that he had not the power of godlines, he was onely a stage-player, a stage professour. When *Saul* went to the witch to raise him up *Samuel*, the devill tooke upon him the guise of *Samuel*, but he was the devill, so many hypocrites, though they have the guise of holinesse, and the forme of godlinesse, yet there is no soundnesse, there is nothing but dissimulation within: Hence note this:

That godlinesse hath a forme, *Doctr. 2.*  
or more clearly thus.

Sound godlinesse alwayes shewes and discovers it selfe, where it is in the life and conversation of him that hath it. For it is not a meere fancy as some thinke. And they thinke

when wee talke of godlinesse and inward moving &c. what say they, will you have us Saints and Angels, as if godlinesse were some secret thing, that never saw the Sunne, the Apostle doth professely oppose these, and sayes they are reall thing, and it is really in your hearts that have it, and it doth not keepe close, but appears and discovers it selfe, in a holy conversation outwardly. *Psal.* 45. 13. The Text saith, *The Kings daughter*, and that is not all, but *her cloathing is of gold.* The Kings Daughter is the Church of God, the Saints that God hath soundly humbled, and powerfully converted, they are the Daughters of God, they are sanctified and purged, and the Image of God is stamped upon them, and what is their rayment outwardly? it is of gold, they have golden speeches, golden conversations, not durty filthy

thy conversation as the wicked  
hve, *Aet.* 4. 20. See how pre-  
valent grace is, where it is, it  
was also the resolution of the  
Apostle, *2 Cor.* 4. 13. it is also  
said of *David*, he believed in-  
wardly and therefore spake out-  
wardly, so must we, or if wee  
rest upon God, we will expresse  
the power of his grace in the  
course of our lives. Look as  
it is with a clock, if the wheelles  
run right, the clocke cannot but  
strike, so it is with the trees of  
the field, if there be sap in the  
roote, it will discover it selfe  
in the branches, by the fruit and  
greenenesse of them, though it  
be hidden in the Winter, yet it  
will appeare in the Spring, and  
in the Summer, so it is in the  
Soules of Gods Servants, the  
frame of a mans heart, that is  
like the wheelles of a clocke, if  
a man have an humble heart, he  
will have a holy life, it will  
make the hand worke, the eye  
see

see, the foote walke, and the actions be proportionable unto the disposition of the heart. So if there be the sap of godlinesse and holinesse, and meekenesse. and patience in a mans spirit, it will appeare in the blossome and frutes, in good speeces. actions, and an holy conversation. If there be found grace in the heart, and godlinesse within, wee must not thinke godlinesse wil make a monster; but it will make a comely, decent proportionable Christian, that is soure square in all good duties at all good duties, at all times, in all places, upon every occasion. I conclude with *Iohn* the Bapt st, *Luk* 3. 8. *Worthy*, the word in the Original is *fine*, *Let your fruite be worthy*, that is answerable, let them hold weight for weight with amendment of life, if there be obedience in the heart, it will answere such obediences outwardly,

wardly, lay obedience in one ballance, and then repentance will poysse that obedience in the other scale

But you will say how comes this to passe, may not a man have a gracious good heart, may not a man have a soule truly humbled and converted, and yet be a retyred Christian, and not expresse it outwardly?

*Object.*

I answer no, if there be holinesse in the heart, it will shew it selfe without.

*Answer.*

From the power of grace, where ever it is imprinted upon any soule, it will breake through and make way for it selfe, what ever maketh opposition against it. *Mat. 6. 22.* The meaning is, the eye is the Conscience, the sincere eye, is the sincere conscience, now if a man have a good conscience inwardly, his whole conversation will bee proportionable to the same. *Mat. 13. 35.* The grace

*Reason. 1.*

grace of God is compared to leaven, it will never leave leavening, till it hath leavened all the whole lump, if the heart be leavened with grace and godlinesse, never thinke to keepe godlinesse in a corner, and contrive it into a narrow compasse, no, no, it will never leave leavening, till the eye looke holily, and the hand worke mercifully. Nay, observe this in particular, first let corruptions be never so strong in a gracious heart, the power of godlinesse will over power all, and worke out it selfe, and get ground in conclusion. Look as it is with the Moule, put her into the ground, and stop her up, she will worke her selfe out one way or other, so it is with a gracious frame of spirit, though there be a great deale of earthly corruption, yet a gracious heart will worke under ground, and worke it selfe out  
of



of all these. It is observed by naturall Philosophy, when a Shippe is cast away, the Sea vomits on the shore the dead persons, and the Sea will not fetch them in againe, so there is a Sea of grace in the soules of Gods servants, there is but a beginning of grace indeede, but there is abundance of life, and vertue and power in the graces of Gods children, so that though there be many corruptions, much deadnesse and untowardnesse, yet if this gracious worke be there, it will vomit out all, it will fling out those dead bodies, but never take them in againe. *Ier. 20 4.* observe when *Jeremy* out of a kind of discouragement and pride of spirit, because he could not find that successe, and some despised it, and some scoffed, *I will preach no more* saith he, but even then the word of the Lord was as turning fire, this was the power

er of this gracious frame of heart we speake of. *Matt. 12. 35. Bring forth good things,* the word in the Originall is, *All cast out good things,* and it implie a kind of copulsion, so that a holy man, out of the treasure of holines casts out holy things, that is how ever many corruptions hung about him, and would hinder him from doing what hee should, yet a good heart will cast out all, and break through all. Looke as it is with fire, let it be raked up never so close, yet there will be fire, it will heate, and burne, and consume all into it selfe, so it is with the fire of grace in a mans heart, though there be many clogging corruptions, yet if this grace be there, though a man have a great deale of filthy noysome humors of vanity, and collier and anger, and carelesseenesse yet this fire will heat and burne, & make way, & kindle

dle and turne ail into a flame at conclusion.

Secondly, it will not onely breake through all corruptions, but through all outward occasions that comes against it. *Psa.* 39.3. The good man was among a company of mockegods, that were flowting and gibing, and now saith he, *I burned and spake with my tongue*, as who should say, the grace of God was so powerfull, that he could hold no longer, he could beare no more, but spake with his tongue. Looke as it is with the Husband man, he casts his seede into the ground, and covers it over with earth, yet that little seed will breake the earth, and rend the ground and come out: so it is with a godly and holy heart, where in the immortall seede of Gods word is sowne, though there be clogs and occasions of oppositions, this way and thatway, and another

ther way, yet a gracious heart will breake through, and the good worke of the Lord that is implanted in the soule will appeare in the life and conversation.

*Reason. 2.*

Consider the end why God gives grace, which cannot be attained unto, unlesse wee expresse the power of this grace outwardly, as well as to have it inwardly in our hearts. For marke the ends why God gives grace are principally these two. First, to glorifie the Lord, *Ephe. 1. 6.* There was such a proud heart humbled, such a carnall wretch purified, *1 Pet. 2. 12.* I would have Gods children carry themselves so holily, that the wicked may admire at them, and glorifie God. The second end, why God gives grace, that we may be a meane to draw others on in the same way, wherein God hath inabled us to walke, *2 King. 7. 9.* There they

they say, *Wee doe not well, this day is a day of glad tidings, come therefore let us tell it to the Kings household*: so it is with a mercifull gracious loving heart, if God ever opens his eyes, and shewes mercy to his soule, and pardon his sins, then he thinkes sure I doe not well, that I doe not tell it to my fellow servants, that they may love grace and embrace it, and be blessed by it, this thou must doe, and ought to doe, and this you cannot do if you keepe your grace secret within your hearts, therefore tell your fellow servants, of a truth I had as stony as carelesse a heart as you, but it hath pleased the Lord to breake it, it hath cost me many a sob and salt teare, but now the Lord hath pardoned me, did you but know the peace of a conscience, you would never live as you doe, this is the frame of a gracious heart.

Instructi-

*Use. 1.*

Instruction that it is not a fault for any man to shew himselfe forward in a holy course and holy conversation, know it is no fault to expresse that grace which God hath bestowed upon thee. I speake this the rather by reason of the cavils of a company of carnall persons, that cast reproaches upon this course, ah say they, they can make a shew, but they are all hypocrites, if a man knew their hearts, they are as bad as the worst. I answer how dost thou know their hearts to be bad, we judge the tree by the fruite, and we may judge the heart by the life and conversation. But be his heart naught, yet there is not a fault in that hee makes a shew, to make a shew and to expresse holinesse is good. but that is a fault, that the heart is naught. let that therefore which is good be commended, and that which is naught be avoyded

ded. It is not the fault of gold that it glisters, but that it glisters and is not gold. But what heart is thine in the meane time, that cannot indure so much as the shew of godlinesse, it shewes a heart marveilous violent against God, a heart marveilous Satanicall, he that loves his father, will love the picture of his father, so if thou lovest holinesse, thou wilt love the picture of holinesse.

But you will say we doe not discommend holinesse, but it is this Hypocrisie, that we disallow God forbid that we should speake against holinesse.

Give me leave to reply two things. First, that which thou seest them want, labor thou for, and that which is good in them, labour thou to take up. Thou that sayest those are Sermon hunters, yet they will couzen and lye, and the like, dost thou speake against hearing the word,

*Object.*

*Answer.*

word, and praying in families, no, oh but this couzening, dissembling, why then, take thou that which is good, sanctifie thou the Lords day, and pray thou in thy family, shew thy holinesse outwardly, and bee thou also inwardly sincere, but thou that hatest the forme of godlinesse, it is a signe thou hatest the power of godlinesse.

Secondly, if thou hatest them for hypocrisie, then thou hatest them because they are sinnefull, and if thou dost, thou wilt hate those more that are greater sinners, as a man that hates a tode, the greater the tode is, the more he loathes it, so if thou hatest hypocrisie because it is sinneful, then thou wilt hate that man which hath more sinne, but thy conscience testifieth that thou canst love drunkards, and harlots, adulterers, and speake wel of blasphemers, those thou art content with, and wilt not reproach



reproach them, this is a great signe thou hatest holinesse and sincerity, because thou hatest the shew thereof.

For reproofe it condemns the opinions of a great company of carnall professors, that bragge of their good heart, when in the meane time they have base lives. Take any carnall wretch that hath neither the forme nor shew, he will though he make not such a shew as many doe, but he hath as good a heart to God ward, be not deceived, God is not mocked, this is an idle conceit, of thine owne carving and coyning, a thing that the Saints of God never found, a thing that the Scriptures never revealed, no, no, if grace be inwardly, it will shew it outwardly. You would thinke a man were beside himselfe, that should tell you of a Sunne that did never shine, or of a fire that did never heate, this would be

172. 2.

a strange sun, & a strange fire, so it is a strange kind of imagination thou hast, thou thinkest thou hast a good heart, and yet never expresse it outwardly in thy conversation, it is well, sometimes there may be a shew without a substance, but this is impossible, that there should be a substance without some appearance.

Should thou see a body lye on the bed, and neither sence in it nor action proceeding from it, you would say it is dead, it lives not, so in this case if faith worke not it is a fancy, it is an idle foolish carnall presumption, why, faith purifies the heart, and workes by love, faith is, mighty and powerfull, and faith is operative and effectual, therefore thou that thinkest thou hast a holy heart, and never shewest it in thy course, it is a foolish delusion of thy heart, therefore know this for an everlasting rule, that the worst

is

is alwayes within; *Out of the abundance of the heart, &c.* if thy eye, thy tongue and thy life bee naught, what a vile heart hast thou then, there is the puddle of all abomination and prophanenesse from within, for the heart mooves the eye, and the tongue, and the foote to wickednesse. If the Streames be impure the Fountaine is much more filthy, therefore away those carnall pleas and foolish delusions.

Exhortation, we heare the duty God hath revealed, and the taske God hath set us, therefore take up the taske, if you desire any evidence to your soules or testimony to your hearts, that God hath wrought grace in you, then shew it in your lives. Expresse the vertues of him that hath called you from death to life, as the Apostle, doe not onely have vertues, as patience,

C

mecke-

*He. 3.*

meekenesse, &c. but shew forth these vertues that others may bee bettered by them. Therefore the Lord saith *be yee holy as I am holy*, not in affliction onely, but in all manner of conversation: marke he doth not say, have good mindes onely and honest hearts, but in all manner of conversation; bee holy in buying, selling, travelling, trading, &c. Gods Saints should be so holy in their lives, as men should say, surely there is a holy God, see how his servants are holy, there is a righteous God, see how righteous his servants are. Away therefore with those idle sottish policies of a company of carnall persons in the world, that are directly opposite to the power of godlinesse.

There is a generation of Politicians in the world, that count it a point of great wisdom for a man to conceale his Religion

Religion to himselfe, and the phrase is among men, keepe your holinesse and your hearts to your selves, and they confine godlinesse within a mans Closet or study, but if any holinesse appeare in his life, or any exactnesse in his Courses, there is an outcry made presently, O discretion would doe well, if men were but wise much might bee done. Wisedome I dare not stile it, but that the Scripture speaketh of a wisdom that is not from above, that is carnall, sensuall and diuinish wisdom, when the Word requires not, the Word warrants not. These men may imagine the holy Apostles wanted wisdom, *Phil. 4 5*. Hee exhorts you to let your patience be made knowne to others, and let all know it, for the Lord is at hand. This takes away a cavill some may say, if a man doth shew and expresse god-

linesse outwardly, then contempt and persecution will be at hand presently, why saith the Apottle, the Lord is at hand to comfort you, to deliver you: Nay in these mens conceits, Christ should have wanted wisedome, when hee commanded peremptorily, *Matth. 5. 26. Let your light, &c.* hee doth not say hide your light in your soules, and keepe your hearts to your selves, No, no, but let it shine forth. You that are tradesmen, you are not content onely to have your sonnes put to prentise, but you would have them to learne their trade also, you are bound prentise to the trade of holinessse, you professe your selves to be schollers in the schoole of the Lord Iesus Christ, therefore let us expresse something wee have learned, let us shew something wee have gained, shew some workmanship as the  
the

the Apostle calls it, *Eph. 2. 10.* I would have every Christian man expresse the workmanship of the Lord, that is, I would have him expresse such holy graces in his course and conversation, that all the world should finde no flaw, that when the wicked shall say, what have you done with your grace, are you a professor and pray, reade and heare Sermons; now let a Christian put the word to silence, I am more able to suffer persecution then thou art to thinke of it. I am more able to beare trouble then thou to heare of troubles, *Heb. 10. 34.* But some may say, I wonder you can endure such indignities to be laid upon you, yee, you may wonder indeede, but now godlinesse sheweth it selfe, what serves grace and godlinesse for, but onely that wee should doe something for the glory of

God more then you can.

*Object.*

Aye but you will say, to mee this is the onely way for to make a company of proud professors in the world, this is the onely way to blow up a haughty heart, to make it shew it selfe to the world, which is nothing else but pride.

*Answ.*

I answer, the Saints may shew forth godlinesse, and yet not themselves, however a carnall heart is ready to abuse the best duties sometimes, as the corrupt stomacke doth turne the best Cordialls into Choller, so a corrupt heart may set forth his owne vaine glory, but yet the duty it selfe is good, though the abuse is to be avoided.

*Object.*

But you will say, how shall a man so order himselfe, that he may bee neither cowardly in hiding his grace, nor vaine glorious in expressing his grace.

*Answ.*

I answer there are foure rules to be observed.

First



First labour to lay downe all carnall excellency of thy parrs and abilities, and of all outward respects that are in thee and God hath bestowed upon thee, lay downe all those in all thy service, that onely the power of the Lord Iesus may bee discovered to the view of the world, let grace be above all, make that knowne, and life that up above all other things whatsoever. Marke how carefull *Paul* is to knocke off his owne fingers, *1 Cor. 15. 10.* but not I saith he, he shrinks in and will take nothing to himselfe, it was not I, but the grace of God, which was the author and the cause of it, and therefore *1 Phil. 20. Paul* did set up God on the Pinacle, so that nothing appeared but Christ and his grace: hee lay in the dust, that the Lord onely might tread upon him, that he onely might be magnified, admired

mired and extolled. I would have a Christian deale in Christianitie as men doe when one lifts another over the wall, he that is lifted up, is one'y discovered, but the other is not seene, all men may view him, but the other not descried: so I would have the soule lye downe low in the dust, and at the foote of the Lord, and lay downe all excellency of gifts, that Christ and his grace might onely appeare. I would have a Christian heart in reading, praying and professing to shew forth Christ, onely lye thou hid and beare up the Lord and his grace, that he onely may be presented to the view of the world.

*Rule 2.*

Secondly labour that others may acknowledge that worke of excellency, and that the excellency of that grace might be seene of others but not of our selves, *Matth. 5. 16.* O that Christians

Christians would so walke and converse that the whole world might see what grace can doe? that men may say such a one by nature is marvelous chollericke, but see what grace can doe, hee is very calme and meeke. such a man is a very coward naturally, but see what grace can doe, he is couragious for the cause of grace: observe the difference between a proud and a meeke spirit. 2 King. 10. 16. *Iohn come and see, &c.* this is the patterne of a proud spirit, for alwayes a vaine glorious man either beginnes or ends with something of his owne, and if for shame hee cannot commend himselfe, yet hee will so expresse himselfe that hee will leave some praise of himselfe behind him; if he talkes with some great man he will flatter, and fawne, and praise the man hee speakes to, so that when he is gone, they

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may say he is a wise descreet man, & fits every mans humour that it may appeare what parts are in him. This is the temper of a proud man.

But now take an example of an humble heart, *Act. 4. 12, 13.* that was a faire booty to take a great deale of glory to himselfe, bee it knowne not I, but the name of Iesus hath made this man whole, *1. Iohn 10.* I am not that great Prophet.

*Rule 3.*

Labour that others may bee in love with thee, and labour to bee partakers of it, this wee ought to labour at in all our performances, for wee are but friends to the Bride-groome, and all that wee have to doe is to wooe and winne the hearts of people, not to us but to the Lord Iesus, *1 Pet. 3. 1.* I tell you a holy wife, that hath the worke of grace in her heart, shee may so behave herselfe to her husband, that hee may

may say, what doth the grace of God worke this? then sure I will love that word and that grace. The servant that stands at the stall asks the Chapman what will you buy, he doth not sell for himselfe, it is his masters commodity: so it is in this case, a Christian should not set out any thing, either parts or gifts to make men buy, but that they might buy grace, and love grace, esteeme of grace, and rejoyce in the power of grace.

This should be our ayne and care in shewing forth the power of godlinesse that others may glorifie God with us, and blesse God. Men glorified God in *Paul*, and said, O the admirable power of God that can thus prevaile, hee that hath beene an opposer, now a Preacher of Christ, men here wondered at the grace of God. So then labour to expresse thy  
grace

*Rule 4.*

grace outwardly when time shall serve; art thou a holy wife, shew thy selfe meeke to a churlish Naball, are you holy servants, and yet doe you thinke you may bee wayward and proud, and take one end of the staffe, and thinke your Master nor Mistresse may reprove you, this is not a shew of godlinesse but of sawcinesse, if you have grace inwardly, shew it outwardly, and let all the world know what it is to have a gracious heart, let them that have no grace be proud. &c. but bee thou meeke, obedient, and lay thy hand on thy mouth, and say nothing; O what a glory would come to the name of Christ hereby. Carry home the point in hand, masters, servants, fathers and children, have you any goodnesse, let the world see it, let thy father see it if thou beest a child; let thy master perceive it if thou beest a servant,

servant, that the wicked of the world may not say, what are your professours, that you talke so much of, they are as proud and as peevish as others, they are as unjust as others; for shame let it never bee said so of you, but if you thinke you have any godlinesse, expresse it then, why shew it then, the fire cannot be without light, the Sunne without heate, so if grace be in your hearts it will appeare in your lives.

Now the second thing is the behaviour of the wicked to this power of godlinesse, they deny it, that is, they submit not, they close not therewith. As a servant that denies such a man to be his master, and the master deny such a one to bee his servant, when the one will not owne the other, so Hypocrites deale with the vertue of grace & power of holinesse, they will  
by

by no meanes beare the authority of it ; looke as it was with *Peter* in another case, hee denied Christ, as who should say, I would not owne him, I doe not belong to him, I owe no subjection to him, he hath no authority over mee : so many goe under the name of Christians, but when it commeth to the power of godlinesse, then you say, godlinesse hath nothing to doe with me, you will doe what seemes good in your owne eyes, you sling off the power of godlinesse and the authority of grace which should rule you. Hence observe, .

*Dott. 3.*

That Hypocrites take up the profession of godlinesse, but deny the power thereof, to close with it, or to take possession of it.

For the opening of it two things are to bee discovered, first, wherein consists the deny-  
all



all of the power of godlinesse, secondly the reasons why they that outwardly professe it, yet will not stoope to the power of it.

First your carnall Hypocrites deny the power of godlinesse three wayes.

First, partly in their judgement, when they will not assent to the authoritie of the truth, and acknowledge the necessitie of godlines, when they say I hope a man may be saved, though he be not so exact and precise, what though hee sweare now and then, and hath none but that, such a man I hope may bee an honest man and goe to heaven. I see no necessity put upon a man, that a man must thus conforme his life to the rule of righteousness with the strictnesse that Ministers call for and require, this is to deny it in your judgements.

Second-

Secondly in your wills and hearts, when the will and affections will not submit themselves to bee framed, and ordered, and disposed by the power of godlinesse, you will bee proud, and peevish, &c. and will walke in your owne wayes, let God say what hee will, and the Word command what it please, though we are damned and goe downe to hell for it, this is a profest opposition of the truth, and of the power of godlinesse.

Thirdly, when we deny it in our practise, in our actions, for if a mans actions be naught, this is certaine his heart is naught, this rule will never deceive you, now we come to shew the cause why a company of hypocrites can swallow downe profession, but these will onely complement with godlinesse, but away with the power of it.

Be-

Becaule godlinesse and the power of it where it comes is of a powerfull nature, of a commanding authority, it will subdue all those beloved corruptions, those prevailing lusts which wicked men so highly prize and are not content to part withall, therefore they cannot away with the power of it. Take an Vsurer or covetous man, & tell him he must make satisfactiō, or else perish, this goeth to the heart. And I knew some of these extortioners that could be content to pay some small sums, but when it comes to 40. or a 100. pounds then they flew off, and for ought I know lived and dyed in their sinnes. The Adulterer saith he must have his queanes, the power of godlinesse saith he shall not, the drunkard his companions, the power of godlinesse saith hee must not have them, unlesse hell with them,

now

*Reason. 1.*

now here is the quarrell, therefore they take up the show and deny the power thereof.

*Reason 2*

The power of godlinesse is accompanied with a great deale of straightnesse and painfulnesse in a Christian course, now a carnall man would faine have some elbow roome, and goe a broad way, but the way of godlinesse is thus, and the hypocrite is not able to be pinched, hence hee is not able to beare the power of godlinesse. Take notice of this, the power of godlinesse requires a conformity of the whole man in speech, practise, course and behaviour, the power of godlinesse hath an universall jurisdiction, and will rule in your tongue, in your course, in your apparrell, in your company, nay it requires besides, the heart and sinceritie thereof, and this is straight and difficult, therefore they deny it.

The

*Reason 3.*

The power of godlinesse is severe, and sharpe, and keene, and cuts to the quicke, it ransackes mens consciences, troubles mens soules, and will not let them alone, therefore it cannot be endured; when the power of godlinesse comes it will make a man see upon what ground hee goeth, and with what evidence of life and salvation, *Gal 6. 4.* as who should say, many men thinke themselves some body in the world, but they are nothing when they come to the triall, *Rom 7. 9. 31.* before God opened his eyes he thought he was in a good course but afterwards it was otherwise, &c.

Outward hypocrites can lie, cheate, sweare and be drunke for company, and goe away and never bee troubled, they say, they will repent and hope God will pardon them, &c. but the power saith, oh those cursed

fed distempers of heart are enough to sinke your soules into hell for ever, this now vexeth them, and then away goes godlinesse.

These deniers and opposers of godlinesse may bee referred to three sorts or ranks.

Such as openly and caustomarily continue in the commission of any sinne in any kind after their conscience hath beene convicted and after their judgement hath beene informed, and also the nature of the sinne, and the condemnation due unto it out of the Word hath beene discovered, these doe undoubtedly discover unto the world, that as yet they have no worke of true grace wrought in their soules. I doe not say they that commit onely hainous sinnes and continue in them, as drunkards, &c. but those that lye in and ordinarily take up the practise of any evill  
which

which is knowne, these have not the worke of grace in their hearts. I know Gods Saints oftentimes trip and are taken aside, but ordinarily to take up the practise of any evill cannot have true grace. As for example a common and ordinary swearer, a common prophaner of the Lords day, a man may passe this conclusion upon such persons to be gracelesse, this is seene, *1 Ioh. 3.7.* as if hee had said, many will beare you in hand, that they are honest and holy, but let no man deceive you, tis not saying but he that doth righteously is righteous. And he that committeth sin is of the divell, but you will say, doth not every one commit sinne, no, he that is said to fall into sinne is not said to commit sinne, but hee that takes up a trade in sinne, it is his occupation, they are workers of iniquitie, *Psal. 14.9.* The Lawyer  
goes

goes up to *London* in Tearme time, but he hath his Vacation time too, so sinners have their Vacation time, the Drunkard, Vsurer, Adulterer have their Vacation times, but so soone as the terme time comes, so soone as the occasion is offorded, and the opportunity offered they fall to their old trade. Now if you see these men, you may know him, hee is one of the limbes of Sathan, hee is one of impes of the Divell, and in truth a child of the Divell so long as hee remaines in that estate; hee doth not say, hee falls now and then into an evill way, he is now and then taken aside, but the rode wherein all travells is a naughty way, the gamester sets himselfe to gaming, &c. that same setting of the Bias of the soule in an evill way. and the exprefsing of the same in a mans practise, certaine yet hee is in the gall



gall of bitternesse, these persons are called the children of *Belial*, *1 King. 1.* this word signifies, such as will beare no yoke; it is their ordinary course to shake off the Commandements of God, as Drunkards, &c. are children of *Belial*, their hearts are base, and their lives as bad as their hearts; but you will say, their hearts may bee good for all this; nay I say they cannot, how prove you this? I answer, thou toldest me so, that is, thy life and conversation doth testifie it; the drunkard saith, I am a notorious drunkard, beare witnessse men, and Angells, and friends, and neighbours, they proclaime it to madde men and children. *Iam. 2. 18. Shew me thy faith by thy workes*, hence I conclude, faith inwardly may be seene by workes outwardly; then I conclude also that hee may his infidelity too by his workes,

workes, if grace be expressed by precious workes, then a mans base heart may bee described by base practises. No Phisitian sees the heart when he tryeth whether his disease be in the heart, but hee feeleth his pulse, but if that bee vehement and violent, hee saith his heart is very much distempered. Happily I doe not see the wheelles of a Clocke, but when it strikes, I know it mooves: So it is herein, doe not thinke that you may have good hearts, and yet wicked lives, No, no, I can feele your hearts by your pulse, if your conversation be naught your hearts are worser. *Eccles. 10. 3.* The foole proclaimes himselfe a foole, so doth the drunkard.

*Object.*

Aye but you will say, is it not possible for mans heart to bee good all this while, such a man will be tipsey now and then, and such a one will lye, cozen,

cozen and dissemble now and then, but cannot a man have a good heart for all this.

I will not tell you so, but the word tells it, *Matth. 7. 18.*

*A good tree cannot bring forth evill fruite,* he doth not say a good tree may now and then bring forth evill fruite, but commonly it brings forth good, no further it is impossible; why judge you, can Grapes grow upon Thornes, or doe men gather Figges on Thistles, can this be, you will presently say this is impossible, it is against nature and reason.

He whose judgement is informed and his conscience convinced, what duty it is hee should take up, which godlinesse requires and also enables him to take up, and yet will not set upon it, this man denyeth also the power of godlinesse in his practise. I doe not say thus, that he that can-

*Ans<sup>w</sup>.*

not performe good duties after such a manner or in such a measure, that hee denies the power of godlinesse. Nay not neither that hee which is surprised either by temptations or corruptions; if hee omit good duties now and then, and recover himselfe, and useth greater speede and care afterwards because hee hath bene negligent. As it is with a horse that stumbles, as soone as hee recovers himselfe he geth the faster, so if his stumbling and neglecting workes this effect, he doth not this power of grace deny, but they that know this onely and will not take it up, hee onely denies it. Grace whereever it comes it makes not a man a monster, but a new creature, so that it hath a heart but no foote, a foote but no tongue, a hand but no head, a head but no heart; some will doe something, but know

know nothing, some will know something and affect nothing. grace will not doe thus; No, no, grace makes a man a new creature, whatever a Christian should doe, grace enables a man to doe, *1 Tim. 2. 21.* A vessell of honour. not onely fit for some good worke, but for every holy duty, and a good Christian doe not but at the first submit to it, *Col 4. 12.* Drunkards now submit. Vusurers now submit, Oppressers now submit; make restitution, or else thy heart cannot be sound.

Aye but you will say, It is but a duty I omit, I performe all the rest, let the world spare me in this. *Object.*

I say he that will not set upon the performance of every duty that God requires and endeavours not to doe it as well as he can, hee that will not performe every duty, he never had *Answer.*

the power of grace to performe any, hence it comes to passe that if any man will paddle with the Lord and take up services by halfes, and will have his reservations and excuses, I have oppressed and cannot make restitution, any thing but that. I am loath to pray in my family, that is seditious, &c. Now if you are convinced of any duty and set not upon it, you are protest opposers of the power of godlinesse.

He that is wilfully ignorant and will not search nor seeke out those trutthes whereof hee ought to be informed, may hee will not receive directions from those that are able to teach and guide him in the way of salvation, he that purposely flies off because he may have some plea and pretence for himselfe, to take up the course he would walke in, hee is a denier of the power of godlinesse.

godlinesse. As for example  
sake,

A man will often hold this  
as a shield and a buckler, knew  
I it, or were I perswaded of it,  
then would I doe it, thus men  
as it were withdraw them-  
selves from the jurisdiction of  
the truth, and they will not  
know that they should know,  
that so they may have colour  
to excuse them in the not do-  
ing of that they would neglect;  
now these men though they  
be not informed, yet they be-  
cause they are wilfully igno-  
rant, and because they with-  
draw themselves from under  
the power of the meanes that  
should informe them, these are  
profess opposers, for godli-  
nesse hath that power which is  
able for to make a man per-  
forme any duty, 1 Cor. 2. 5.  
1 John 2. 27.

Now we come to the carri-  
age of the Saints, what their

D 3 beha-

behaviour should bee to such dissemblers, the Text saith turne away from them, because they turne away from godlinesse, as they are estranged from God so should wee bee estranged from them.

First for the meaning of the words, this phrased turne is not to be found in all the Scripture but in this place, and it is a borrowed speech from things that are contrary one to another, and therefore withdraw your selves one from another, and set your selves one against another; these are implied in the phrase, first the heart is estranged from another, secondly the life and conversation is in some measure withdrawne from another.

Secondly we come to shew the nature of this communion wee ought to have with these, and how farre wee may goe; first we will discover it in generall;



nerall, secondly wee will lay forth the rules in particular.

Communion there- s Publike,  
fore is twofold, } Private.

Publike concernes the publike Congregation, and it is an open meeting of many together by vertue of publike authority to partake of holy duties. Three things observe in the description, first there must be an open meeting, because it is in the Congregation, the Congregation is like to common pastures, that are common for every mans Cattle, so the ordinances of God are common pastures for every one, secondly it is by vertue of publike authority, for that is observed of *Hezekiah*, that hee opened the temple doores, so that publike authority gives warrant to publike meetings, thirdly is the sharing of men together in the holy ordinances of God.

Now the question groweth on, how farre is it lawfull for the Saints of God to converse with those that are common swearers, and drunkards, and adulterers, and the like for the present; what are these rules.

The rules are two, first those that have publike authority in their hands, they to whom God hath committed authority over others, such as are eyther scandalously naught, or openly prophane, should by them bee excommunicated, as wee may see by the example of *Paul*, *1 Corrinth. 4. 3. Matthew 18. 15.*

The second rule suppose they that are in authority will not separate them, the second rule then is this, yet the Saints of God should not abstaine from the Congregation, it is pittifull indeede, and the thing is troublesome and tedious to a gracious heart, and wee must  
mourne

mourne for it, but being it is not in my power I must not abstaine, I know there are many objections and cavills of the Anabaptists against this, and they thus reply.

This ought to be done, that such persons should be excommunicated, therefore why should I enjoy communion with the body of Christ.

*Object.*

I answer it is true, wee must mourne for it, & as King *James* said of the abuse of excommunication, it is a shame in the Church, but that part is yours to whom authority belongs.

*Answer.*

But they cast this as a reproach upon our Church, common drunkards they say, and swearers if they do but pay a pence for their offering at Easter, may receive the Supper of the Lord.

Wee confesse this fault, let it lie where it is, we cannot reforme it, we can onely mourne

D 5

for

for it, and that God will accept, 1 Cor. 5. 11. there they bring Scripture for it. If there bee any Adulterer or uncleane person saith the Text among you, let him not eate, that is communicate with him say they

Answer, I say to eate, there is not referred to the communion in eating the body of Christ, but eate not with him, that is, be not familiar with such a person, and it includes the word familiarity, not communion at the Lords Table. *Psal. 41. 9.* There eating implyeth a common inward familiarity, *my owne familiar friend, &c.*

*Object.*

But yet they reply againe from the greater to the lesse, if wee may not eate with them privately, then much lesse publkely may wee communicate with them.

*Ans.*

It is no good reason, because I have more authority to refuse the

the company of a man in my owne house then I have to refuse him in the open Congregation, I can keepe a man out of my house, but i cannot sling him out of the open congregation, that belongs onely to those that are in place and authority.

Constant communion is that, when there lyeth such a bond upon a bondman, that hee cannot breake this communion, such is the communion between the husband and the wife. to having hired a servant, nor the servant from the master when he please untill the covenants be fulfilled, this is constant communion.

The question now is, how farre a man may turne unto the wicked, such as are openly wicked

The rules of the question are three.

First for a faithfull man,  
when

when he hath his liberty, then to enter into communion with the wicked is unlawfull, as for a free servant to make choise of an ungratious master, and so for a holy master to make choise of a wicked servant, so for a good woman being single to make choise of a wicked man, or for a holy man to chuse a wicked wife.

*Rule 2.*

If a servant bee entred into covenant with an unrighteous master, or a wife to a wicked husband, they are bound as long as those bonds last submissively and humbly to subject themselves to all services that are required of persons in their place and condition.

*Rule 3.*

As God affords libertie and opportunity in a good way and a good conscience, every man is bound to sever himselfe from such as are wicked and scandalously naught; now for a servant, thy yeare being out  
fly

fly the house, thou that art a prentise, when thy yeares are expired lose thy selfe and deliver thy heart from this communion.

Now we come to mutable, or voluntary private communion.

Voluntary communion is a closure with such in common company and inward familiarity. so as when occasion serves they may all alter and change againe.

In the mutable communion observe these three things.

1. It is a closing and fastning together, a meeting and concurring of men together, so farre as occasion drives them one to another, or else as affection drawes them one to another, and therefore *Psalm*. 119 63 the word translated, a friend, signifieth a companion, that is the first passage.

2. We have the propriety  
or

or quality of this communion in the next words, it is a closure in common company, and familiarity, when they close one with another in common conversation. *Prov. 28. 7.* to wicked company one with another in drinking, swearing, &c.

They are joyned together in inward familiarity, when there is a closure and combining one with another, when the soules of sundry men are Cabbins to keepe the counsailes and secrets one of another, *Iob. 19. 14.* the word there translated a familiar is a man of secrets, so we may see it in the example of *Jonathan* and *David*, the Text saith that the soule of *Jonathan* was knit to the soule of *David*.

Lastly, they so close in common company and inward familiarity, that yet notwithstanding it is in a mans power as occasion serves, to change  
either



cyther this company or familiarity, therefore wee call it mutable communion because there is no bond nor tie lyeth upon a man to ingage himselte to his company, but as occasion is offered, a man may turne the backe to a base fellow that hath cozoned him, this I take to be the communion mainly I e e intended, though the other are included, but this voluntary society I thinke is that the Apostle here specially aimes at. Hence,

It is the duty of all the Saints of God, not to close in communion and unnecessary company, and inward familiarity with those that are the deniers of the power of godlinesse.

I say meeterly observe the Saints must not close in common and unnecessary communion with the wicked, I call it unnecessary, because a man may bee forced sometimes to keepe

*1 Bond.*

keepe company with profane men, as for example these three bonds force him.

Sometimes the bond of a mans calling will force him to keepe company with the wicked, as the Magistrate must be ordinarily in the company of the wicked to reforme them, the Phisitian among his patients, the Minister among his people, the Lawyer among his clients; so Inkeepers, the Law will force them to entertaine a stranger, and to give him that which is reasonable.

*2 Bond.*

The bond of humanity and civilitie, that binds a man sometimes to keepe company with the wicked, as the bond of neighbourhood, for example, people that live in the same place or towne, they are forced to consult about the affaires of the towne and other occasions one with another.

The

3 *Bond.*

The bonds of Religion and naturall mercy binds sometimes to keepe company with such, for the soules of all men should labour to doe good unto all, so farre as necessity requires and opportunity is offered therunto, for wee are bound to preserve the honour, life, goods, good name of any man, what ever he be, be the company never so wicked yet the duty is good and holy.

Therefore I say wee must not close with men in unnecessary communion, so farre wee must turne away from them, *1 Cor. 5. 11. 2 Thes. 3. 6.* withdraw your selves from them. it is a comparison taken from full Sailes, when the Sailes of a shippe are drawne, and it hath full saile, it goeth very swiftly: So saith the Apostle, doe not strike saile, doe not freely expresse your selves in familiarity with him, but with-

withdraw your selves, *Psal. 56.*  
8 shut the dore against them,  
so you see the point is cleare.

For our better direction observe these three particulars, first something by way of explication, how far the limits of turning from the wicked doth goe, secondly the reasons why wee must turne away, thirdly the use and application.

Where may wee set the bounds and compasse of our familiarity with the wicked? for this wee must remember these two passages, some that deny godlinesse make it their trade and practise, secondly others onely deny it upon occasion, and though they have grace yet from both these wee must turne away.

*Object.*

But first touching the former that are knowne to be wicked men, such as are openly naught, how farre shall wee carry

carry our selves familiar to  
wards these.

In these particulars, first,  
partly in regard of the disposi-  
tion of the heart. secondly of  
the outward behaviour of our  
lives: In both these parti-  
culars we must turne away.

First how farre must the  
heart of a good man bee re-  
strained from the company and  
familiaritie of those that are  
scandalously wicked?

I answer the rules are two.

1. The Saints of God are  
bound to have a vile esteeme  
and a base account of those  
that are such vile and base per-  
sons. Let the Word of God  
rule us in this, and let us bee  
commanded by it, *Psal. 15 4.*  
Observe two passages, first,  
every wicked man is a vile  
man, secondly, they should  
despise and contemne them, it  
is a badge of a Christian, the  
note of a holy heart in whole  
eyes

*Answer.*

*Rule 1.*

eyes a wicked man is vile, a vile drunkard, a vile adulterer, &c. it is not a matter of liberty. but of necessity, as *Esay* 5. 20. it is marvelous lying to doe. The Scripture stiles wicked men dogs, hogs, and fooles, what the Scripture saith, wee ought to give care unto, a drunken man a foole, a covetous man a foole. &c. if wee judge not so, wee judge otherwise then the Scriptures.

Where wicked men thinke it a pride and audacity for Gods Saints to esteeme basely of them, it is no such matter, be you better and they will judge better of you ; should a man judge that to be Gold which is drosse, that to be Silver which is Lead, should we judge you to have the love of God when you have none.

*Rule 2.*

1. The soule of a gracious man is marvelous secretly jealous, least it should be infected with

with such wicked persons, this will follow from the former by cleare, and evident, and sound ground; that which the soule abhors and that which the heart is carried with abomination against, there cannot but a separation will follow, and he must needs be marvelous jealous of being tainted thereby.

Now wee come to the second thing which was the outward behaviour and carriage, and this also may shew a dislike.

How farre must our outward carriage be turned away from a wicked man.

How should a man carry himselfe toward the wicked of the world, must he expresse no point of love unto them. *Object.*

I answer you must beare a great deale of love towards them, and you ought to maintaine a great deale of affection to them and doe a great many services *Answer.*

services for them, and they are three especially.

You must labour to have a spirit of compassion, and to mourne inwardly, and be grieved thoroughly for the sinnes that are in them, and for the manifest miseries they plucke upon themselves, this was the behaviour of our Saviour Christ, *Oh Ierusalem, &c.* If ever you have had any relish of mercy and compassion from the Lord Iesus, O then pittie those that want this pittie; when you see a company of drunkards staggering and a company of blasphemers stabbing the Almighty, and drowning their soules in the pit of destruction for ever, if you have any mercy, any bowells of compassion within you, let your eyes drop downe teares in secret and mourne and lament for the misery and desolation of such poore creatures,  
happily



happily enemies to God, happily enemies to thee, but what of that? wee our selves were once haters and hated of God, and ran the broad way to Hell and everlasting destruction, therefore shew pittie and compassion to such poore soules, *Ier. 13. 17.* Oh pittie them poore creatures, they know not what they doe, if you haule and mourne in secret inwardly for the confusion that is like to fall upon their poore soules, and thinke with your selves, what must all those cursed drunkards and wretched Adulterers, and wicked blasphemers live here sinfully, and perish everlastingly, and goe downe to hell and grave, here in everlasting torments never to bee comforted, never to bee refreshed? if you have any bowels of compassion, you cannot but mourne for them

Prayer for them in secret,  
when

when thou art praying to God, and seeking to the Lord for mercy for thy selfe, put into the same prayer all those that are in the gall of bitternesse, and in the bond of iniquity. put up a petition for the drunkard, put up a petition for the adulterer, as thou desirest God to save thy sou'e, so intreate the Lord to turne the heart of the drunkard, &c. Remember what *Abraham* did for *Ishmael*, O let *Ishmael* live in thy sight Lord, so pray you, Oh that such a drunkard might have his life amended, O that such a profane heart may live in thy sight Lord.

You must use all meanes to reclame them, you must reprove them sharply, counsell them compassionately, and strive with them mightily that so you may bring them home to know the things belonging to their peace here, and  
ever.

everlasting happines hereafter.

Now we are to enquire, whether wee must not turne from such as heretofore have not beene noted to be wicked persons, but such as hath received mercy and favour from the Lord.

It may be in these two cases that followes, that is not onely left to a mans liberty, but a dutie of necessity, which God hath laid upon us to turne away from such.

Those that have professed Christianity, and approved themselves outwardly to the Church of Christ, yet notwithstanding, if by reason of inward corruptions or temptations or occasions pressing in upon them, they fall foulely and scandalously into some notorious, offence, then wee should turne away from having any inward society with them for the while, till they have upon

E                      sus-

*Ans<sup>r</sup>.*

*I Case.*

sufficient prooffe by their humiliation and reformation, and if it be possible they have given satisfaction publicly to the Church of God, 1 Cor. 5. 9. the reason of this is pregnant, for the truth is, such falls give a good ground of suspicion, that there was never yet any sound grace wrought in their hearts; I doe not say a ground of conclusion, but of suspicion, that the worke was not sound, nor this grace sincere in the heart, because he hath sinned so foulely, and fallen so fearefully. For how ever the Saints fall so foulely, yet this is ever observable, it is not ordinary, as few be drunke, few commit adultery after their conversion, they have their infirmities and weakenesses, and though they may fall extraordinarily, yet ever observe as that their fall is foule, so their repentance is great, as in *David*, *He roared*

&c. and marke it, after the Saints of God have repented of their falls, who ever read that they fell into the same sins againe.

A man that hath lived in the bosome of the Church, and hath beene conceived and judged in the course of reason and charity to be in the state of grace, yet notwithstanding if he come to this passe, that hee is obstinately incorrigible, though the fault be but small, and not knowne of many, if yet he will not yeeld, when all arguments are answered, and all pleas removed, then shake hands with him, and have no familiarity with him for the time. This I take to be the scope of the Text, *Matth.* 18. 15. It skills not what the matter of the fault be, but what the incorrigiblenesse of the parties. *2 Thes.* 3. 14. observe it, it is very reasonable a man

Case 2:

E 2

should

should doe so, for he that will not receive good by the society of the members of Christ, it is fit hee should be cast out from having any communion with the members of Christ. For what is the end of Communion, but that men might be informed; now if a man will not heare nor be convinced, it is fit he should be deprived of the comfort of the societie of the Saints. I reason thus, he that may be excommunicated publicly, may be separated privately from the company and intimate societie of the Saints; but he that is obstinately incorrigible may be excommunicated publicly, therefore hee may be separated from the societie of the Saints.

*1 Rea.*

Because it is the practise of much love, nay of the greatest mercy that a man can shew to a wicked profane wretch, I presume you will hardly think

it so, you will say, this is love  
indeede, when a man cannot  
locke upon another but he  
must disdaine him, doth a man  
shew mercy to another when  
he will not keepe his compa-  
ny, if this be your love, God  
blesse me from such love; take  
heede what thou sayest, God  
blesse thee from folly and not  
from this love, and you shall  
plainely see it so, because this  
course and behaviour is that,  
which God hath appointed as  
a speciall meanes, it is that  
which is marvellous helpfull  
and usefull, and profitable, to  
withdraw a wicked man from  
his wicked course, and worke  
sound repentance in his soule,  
therefore it must needs be an  
argument of great affection,  
2 *Thess.* 3. 14. Note him, why?  
that he may be ashamed, now  
hee that is ashamed of his  
course, is in some way and rea-  
dinesse to forsake and abandon

his course ; For shame implieth these three things.

First, he that is ashamed of a thing seeth the vilenesse of a thing ; secondly, he seeth himselfe vile and base, and that discredit is like to befall him by reason of the vilenesse of the thing : thirdly, hee labours to keepe himselfe, that dishonour and discredit may not fall upon him, and he labours to keepe himselfe from such occasions and practises which may bring this discredit upon him : so this is the next way for thee to make him ashamed &c. How justly may such a one reason with himselfe, when hee seeth the Saints of God are weary of his company, and loath to converse with him, how vile is my course, how base is my sinne and ungodly practises, what reason have I to loath my sinne, therefore let me for ever abhorre these base  
courses.



courses, that makes mee to be abominat ed of the Saints and servants of the Lord.

This Reason concernes our selves, that we may not be defiled, that we may not be infected with their wicked courses, and polluted with thei r societie. It is in this case with sinne, as it is with the plague of the body, he that will be cleare of it, she old rule is, flye farre enough, flye soone enough; hee that is with those that are infected, likely he shall be infected: so it is with sinne, which is the plague of the soule; hee that hath a plague sore blossoming, hee that hath a tongue belching forth his veneme against the Lord of host: he that hath a plague sore of drunkenness, a plague sore of adultery, if ever you would be preserved, then gee farre enough, fie soore enough, the Alehouse is the Pest-house where

*Ground 2*

the plague is, the drunkards are the persons infected : if thou wouldest be cleare, come not neare them. *Joseph* learned to sweare when he was in *Pharaohs* Court, and *Barnabas* with dissembling, when he saw *Peter* halt before him ; so it is said the *Israelites* mingled themselves among the *Cananites*, and learned their workes, as they say, one rotten apple spoiles all the rest, and one scabbed sheepe infects the whole flocke, with the froward we shall learne frowardnesse, &c. It hath bene the bane and ruine of many a man, and hee hath carried this company keeping to his grave, nay happily to hell, &c. This is the cause why the Lord is constrained, when all reasons prevaile not, when all arguments perswade not, the Lord is faine to bring him out by an almighty hand, unlesse the  
Lord

Lord let in the fire of hell on the conscience of the drunkard and tire him out of his base cōpany, there is little hope that the meānes of grace will work upon him for his good, therefore flie farre enough. *Prov.* 22.24. *1 Cor.* 7.6. sinne is there compared to *leaven*, now *leaven* doth not that which is only next it, but the whole lumpe; so marke the Apostles Argument. A wicked man comparably doth not onely leaven himselfe, but hee leavens all his company, all that converse with him, and all that maintaine familiarity with him, with the swearer thou wilt sweare, with the dissembler, with the lier, &c.

Because it is a speciall meānes to fit us, and so to furnish our hearts to be much more ready and chearefully enlarged in a constant and holy performance of all good duties that God re-

3 *Argu.*

quires of us, and to discharge all those holy duties which ought to be performed by us, *Psal 119.* 115. as if hee had said, untill you be gone, there is no doing for me, the presence of the wicked and Gods sincere service cannot stand together, hee that will keepe the company of the wicked, cannot keepe the commandements of God, hee that wil not depart from them, God will depart from him; therefore away with these. Observe the manner of the phrase. *David* presumes this, that ill company is not so much the breach of one commandement as the breach of all Gods Commandements, as who should say, I shall keepe the first Table, not the second, &c. he saith not I cannot keepe the Sabbath, or pray, &c. but I cannot keepe the Commandements.

The company and societie  
of.

of the wicked doth hinder a man in keeping Gods Cōmandements in three particulars.

*1 Part,*

First it takes off the fittesse and disposition of the soule to the performance of any service, that when the heart is sometime teachable and pliable comming to God, when there are some good desires after God, when wicked company meete it, plucks all these up by the rootes, and if his conscience will not suffer him to doe as they doe, O then there is cause enough of gibling, and ranting, and scolding extremely, your conscience, saith the drunkard, will not suffer you to be drunke, your conscience, saith the swearer, will not suffer you to sweare, O you are a tender conſcious man? Thus if there be any desire or disposition of doing good, wicked cōpany blast it even in the bud. This is the cause that many young men  
curse

curse their companions, or else when they are going the way of all flesh, this strikes him to the heart, the time was I may say, that God gave mee some inclinations after goodnesse, and my heart was wandering after heaven, and mine eyes were opened, and my mind enlightened, and I had a resolution to take up good courses, and performe duties, but oh this ill company spoiled all, this was the man that cut mee off from my course, and that tooke away my disposition of spirit from me, and made me twice as bad as himselfe, though hee be as bad as the devill.

2 *Parti,*

Curfed loose company, it deprives the soule of the benefit of all the meanes, and hinders the successe of all the Ordinances of God, that they can never worke upon the heart, wonder not then, though they  
caute

cause a man to breake all the commandments of God, since the Word of God works not, nor cannot for these three causes.

First, either it keepes a man from comming under the meanes, and therefore shall never receive good thereby, loose company load: all holy courses with such scandalous reproaches, that they scare poore sinfull creatures from undergoing of them.

2 Nay further, it is the policie of all loose persons, they will appoint their meetings when they may hinder men most from the meanes: hat may doe them good, and this is the reason, that of all the dayes in the weeke, they chuse the Lords day, and of all the houres in the day, the Sermon or Prayer time is the houre wherein they meete. And if he be resolved to attend upon the meanes, they then

then fore-stall the market, and make him have a slight account of preaching; what neede wee all this preaching? let him preach till his heart ake, who is the better for his preaching; so then if the poore soule doth come, the soule heare and cares not. if he cares, he attends not, if he attends, hee regards not, if any thing touch him, he casts it off, as if it did not concerne him.

Thirdly, loose persons, if it be so, that any thing doe remaine upon the heart, if the Lord comes home and affrights his soule, and discover his sinne, and writes bitter things against him, and the soule promisseth, resolves to turne unto the Lord, and to leave all, never to returne. O then what a doe is there with this cursed rabble to pecke out the good seed of the Word which is sowne in the heart, they will  
never



never leave plucking & haling  
of the poore soule, til they have  
made him cast away the bles-  
sed truth: it is with cursed ones  
in this case as it is with the ra-  
venous bird, *Math. 13*. Hence  
it is, that if they see one hang  
the wing a little and gee aside,  
they thinke the Minister hath  
wounded him, and they ima-  
gine hee will withdraw him-  
selfe from their company,  
therefore they make after the  
soule overcome, and thus they  
set upon him, why is it? how  
comes it? what is the reason?  
what is the cause, that thou art  
thus disquieted? what art a mad  
man to be troubled thus at the  
words of a Minister, I would  
never doe it while I lived,  
what would I care what all the  
Ministers in the world should  
say, they must say something;  
now let not this trouble thee;  
and thus they plucke the soule  
from under the power of the  
meanes,

meanes, and haply the seede of the Word that the Lord then sowed, will never sow it againe, may be it was the last time of asking, had he then withdrawne himselfe from the societie, that seede might have taken roote, and he might have beene blessed for ever, but the ravenous companions stole it away: thus then we see wicked companions keepes a man from comming to the Word; if he doth come, they forestall the power of the Word, if the Word doth prevaile, they plucke the seede of the Word out of the soule, that it can doe their soules no good that keepe company with the wicked.

3 *Parti.*

Your cursed companions will never leave a poore sinner till they mould him even according to their owne mind, untill they bring him to their owne bent and frame: therefore note thou that keepest company with

with wicked ungodly persons, they will leaven thee according to their owne frame, and they will leave thee, the very same lusts and corruptions, this is the cause of a finall and totall destruction of a world of people. There is this kind of priviledge in ungodly company keepers, that there is a kinde of army of corruptions, they are the devills army, and they fight the devills battels, therefore the soule is beset round with them. Were a man to fight against another man, there were some hope of resistance. or if there were two against one, there were some hope of escape, if hee could not oppose them, yet hee might slie from them: but if hee be among an army there is no way to escape: so it is with those that keepe wicked company, thou art beset with an army, perhaps profane.

fanenesse hit thee not, their hypocrisie; haply hypocrisie doth not, their loosenesse, haply loosnesse doth not, then envy or some other distemper. Imagine you see a man in the midst of an army of Archers, happily though one hit him not, yet one of twentie; if one of twentie hit him not, one of a hundred may; if one of a hundred may not, one of a thousand may, one or other will hit him, he cannot avoide it, all ungodly courses, all wicked speeches, counsell, perswasions are but like so many arrowes, and thou that art in the midst of wicked persons, thou art in the midst of an army, one or other will hit thee, thy conscience will be wounded, thy soule ruined by this meanes. This I observe by my experience wicked men will never leave till others be worse than themselves; they are like the  
foggy

foggy aire in the Fenns, if a man live in the place it will be sure to arrest him; it is called the Fenne Bailiffe, and will never leave till it hath turned the humour of his body into the same nature with it selfe, and then hee may live there, and have his health well enough: so it is with a company of filthy foggy drunkards, and adulterers, & company-keepers, they will never leave thee till they arrest thee with base courtes, till they have moulded thee with their frame, then thou maist enjoy their society here, with them and goe downe to hell hereafter, *Mat. 23 15*. So it is generally in this case, he that before company-keeping was somewhat tender and shamefast, he would blush to be seene in an Alehouse & in base courtes; but after he hath bin awhile with them, they make him twofold the child of the devill,

now

now hee hath a whores forehead, and his brow is of brasse, and his necke of iron sinewes, and dares be drunke at noone daye, &c. the reason is, hee is perfectly new moulded.

*Use I.*

Instruction to the wicked themselves, you must not be displeased with the Saints of God, in that they judge meanely of you, and estrange themselves from you.

*Object.*

But you will say what care I what the Saints of God say, and doe, doe you thinke I care for their company, let them keep what company they will, I can keepe as good as they.

O take heede of this, if the Saints of God say, depart from me yee wicked : what will then the God of all Saints, if the gracious Saints will not abide thee here, will the God of all Grace abide thee in heaven hereafter ; no no the fearefull  
ten-

ſentence will paſſe upon you,  
at the great day of account,  
*Depart from me ye curſed;* there-  
fore labour to be ſenceable of  
this, and to be humbled and a-  
baſed for this, and labour for  
to be better, and then the  
Saints of God will love and  
delight in your ſocietic.

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THE

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THE  
CHVRCHES  
*Deliverances.*

I V D G E S<sup>2</sup> IC. 13.

*Wherefore I will deliver you  
no more.*



Hese words are  
the speech of  
the Lord to the  
people of *Is-  
rael*. From the  
sixt *Verse* of the  
*Chapter*, to the end of the se-  
venth we have the condition of  
the people of *Israel* in great  
distresse discovered, together  
with the dealing of God to-  
wards

wards them, and their behaviour towards him.

In the Chapter three things are especially considerable :

First, wee have the children of *Israel* Apostatising, and declining from the Lord, and the sinceritie of his worship. In the first part of the *Verse*, *Yee have forsaken me, and served other Gods* : Here was the declining of the people of *Israel* ; they forsooke the true God, and served false gods ; and as their sinnes were, so were their plagues, the Lord pursued them with heavie judgements, and fierce indignation : hainous sinnes are commonly accompanied with great plagues and punishments, and that appeareth in the ninth *Verse* : *Israel was sore distressed*.

Secondly, we have the people of *Israel* crying and complaining to the Lord, in the time of their trouble ; they that for-

forſake the Lord in the time of proſperity, were faine to flie to him in time of adverſitie for ſuccour : And therefore wee ſhall ſee how earneſtly they cry unto the Lord, in the tenth *Verſe* ; heaſvie afflictions breed hearty prayers and earneſt ſup- plications ; their puniſhment was not ſo grievous, but their prayers were as hot and vehe- ment, *They cried to the Lord,* ſaith the Text.

Then laſtly, wee have the Answer of God, in the 12, 13, and 14. *Verſes*, where the Lord doth relate his good dealings with them : and their unkinde dealing towards him : *I have delivered you, ſaith the Lord, out of the hand of ſuch and ſuch ene- mies* ; he reckons up his former mercies, but now he doth deny to ſhew any more favour toward them, becauſe they had abuſed his former mercies, and that is, in the words of the

F Text,

Text, *Wherefore I will deliver you no more* (as who should say) goe now to the gods of *Zidon*, let those Idols save you now, let those Images deliver you now: but my kindnes was not regarded, my mercy was not respected, and for my part I will deliver you no more, expect no succour from me at all.

Doct.

In the generall, before wee come to the maine, see here the deniall of the Lord to the people of *Israel*, though they fought him, and cried unto him. The Point is this, *Those that come unto God in prayer in their sins, they shall be sure to have a deniall of their prayers*, *Psal. 66 8. If I regard iniquity in my heart, God will not heare my prayer*: so it was here, though they fought God marvellous earnestly: and cried in the vehemencie of their spirits, yet the Lord stopped his eares, and listned not unto them, he gives  
no

no answer unto their cry; hee professeth plainely, he will not deliver them, he will not succour them.

The Use of this Point in generall, is this: First, of Instruction, wee may here see the reason why we call, and God answers not, why wee seeke the Lord, and he is not found of us in mercy and compassion, why we pray unto him, and yet he rejects our persons, and flings out our Petitions, and is angry with the prayers of his servants. The cause is, wee bring our sinnes with us before God, and therefore we cannot receive mercy from God: The abominations of our hearts spoile the petitions we powre forth before the Lord; that he neither accepteth them, nor sheweth any favour unto us. And when we come before the Lord, and bring our sinnes with us, our pride and our malice, and our

*Use*

covetousnesse, it is not praying but lying, and dissembling, and mocking, and abusing the great God of heaven; as though wee should come before the Lord to aske him leave to sinne, and intreate favour of him that wee might commit our sinnes without any disquiet, that he would give us a privie scale to sinne: these drunken prayers, these idle proud prophane prayers, and lying prayers, the God of heaven will not heare them, when they come from a lying, dissembling filthy drunken heart; thou that bringest such prayers, the Lord will not heare, the Lord will not accept, the Lord will not regard such prayers, This is the thing, I would have wicked men take notice of, that thinke to heale all in the time of distresse, with a few large desires and idle wishes, they will be proud and loose,  
and

and opposers of God and his Gospell, and yet you thinke God cannot but grant you what you desire, if you have but halfe an houres warning to aske pardon: no, you that live in your sinnes, and pray to God in your sinnes, you bring judgement upon your selves, and plague upon your soules, but mercy you shall have none, answer you shall not receive in this kinde, *Prov. 28. 9. The prayer of the wicked, &c.*

The second Vse is a ground of Exhortation, Would you so come to God, that you may finde acceptance with him? Would you so call that the Lord may heare you when you call? then wash your hands in innocencie and so compasse his Altar: this is the counsell God gave, *Esay 1. 17. Cease to doe evill, learne to doe well:* and then whatsoever your abominations be, they shall be  
F 2      pardo-

pardoned, whatsoever your miseries be, I will ease you, *Psalms*. 10. 17, 18. The Lord prepares the hearts of his people to call upon him, a heart mourning for sinne, and a heart loosed from sinne : when you leave sinne behinde you, and send up a prayer from an humble heart and a broken soule, then God will heare you, and you shall receive an answer from the God of heaven, as he seeth you have most neede to carrie you on in a Christian course. In the Verse there are three things observeable : He saith, *I will not deliver you*, goe to your gods let them comfort you, for my part, I have no comfort, no mercy for such as you are, those gods you served in prosperity goe to them now for succour in the time of trouble : In the Verse it selfe, take notice of three things ; first, that God doth deliver his Church,



Church, for that is presumed,  
*I will deliver you no more* (as  
 who should say) I have pre-  
 served you, and protected you  
 and the like: God takes this  
 for granted, and they found  
 this by experience. Secondly,  
 God sometimes denieth suc-  
 cour to his people, I have done  
 so, but now *I will deliver you*  
*no more*; I have no more mercy  
 for you to succour you in the  
 day of trouble. Thirdly we  
 have the cause of this: *Where-*  
*fore*, that is, because you have  
 served other gods, and depar-  
 ted away from my worship,  
 because you will not reforme  
 your wicked wayes, *I will deli-*  
*ver you no more*. First, for the  
 former, *God doth deliver his*  
*Church*. The Doctrine is this,  
*The Lord is the deliverer of his*  
*Church and people in the time of*  
*trouble*: the Church is in great  
 misery it is confessed, and the  
 Church hath beene delivered,

*Doct.*

*Doct.*

it cannot be denied; now I must adde the third (namely) *That God is the Author of the deliverance of his Servants*: The Scriptures are marvellous pregnant in the prooffe of this, two or three witnesses will cast the cause, *Psal. 3 last.* The Prophet *David* attributeth this as a matter o<sup>r</sup> proprietie to the Lord, *Salvation belongs unto the Lord*; it is not to be understood of spirituall redemption onely, but also of temporall deliverance in the time of trouble: It is that observeable, *Ier. 14. 8.* It is as I may so say, one of Gods Names whereby hee is knowne to his Church, and whereby he shewes himselfe, *Oh, thou the hope of Israel, and the Saviour thereof in the time of trouble.* It is not meant in regard of spirituall redemption still, but in regard of temporall deliverance from those troubles that doe betide, and those grievan-

grievances that lie upon, and those heaue burthens that presse downe the Church of God, and therefore how ever it is true, there are many meanes used, and many helpes appointed by God for his peoples good; yet it is not men, it is not the policie of the wise, it is not the power of the mighty, it is not the fence of the Walls, nor the strength of the Castles, it is not the number of the Souldiers, nor the skill of the army: but it is the Lord that is the deliverer of his people, as we may see *Psal. 44 4 Commandeth a deliverance unto Iacob*: the Lord hath de iverance at command, the Lord can bring, keepe and succour as he seeth fit, nay it is that which God takes and challengeth to himselfe, as that hee will not have any other to share in, hee will not have any other part stakes with him, in the per-

F 5      formance

formance of goodnesse and mercy to his children, *Deut.* 32.39. It is that the Lord takes unto himselfe, salvation is mine, preservation is mine, the issues of life and death, are onely in the hand of the Lord, the point then is plaine enough, we will open the ground of it, the which the cause now requires, being a remembrance of that miraculous deliverance from the Gunpowder Treason; The grounds of the point, are foure, The first is this, God is infinitely wise, and onely knowes how to deliver his people, men are driven to their wits end many times, they see no meanes offered, no meanes appointed, they can finde no cause how to succour themselves in the time of distresse, but he is an experienced deliverer, *2 Pet.* 2. 9. God knowes how to deliver his, when enemies are practising  
beneath

beneath, and digging deepe in their devices, the Lord sits in heaven, and seeth all, and laughs at them; all their practises he observes them, nay the Lord knowes all the purposes, policies, and engines, which the wicked purposes to contrive, before they contrive them, as when *David* was in *Keilah*, hee asked the Lord, will *Saul* come, aye saith *God*, and will they deliver mee into his hands, they will deliver thee saith *God*; the Lord knew what the men of *Keilah* intended, before they shewed their malice, therefore hee makes way for the escape of *David*.

Secondly, as God onely knowes, all the engines and policies and practises of the wicked, when they are devised in the depth of the earth, as the *Psalmist* speaketh: Let them doe what they will, and endeavour

endeavour what they can never so cunningly and secretly, the Lord knowes them. But secondly, the Lord is onely able and sufficient to deliver his in want of meanes, above meanes, nay against meanes, 2 *Chron.* 14. 11 When *Aſa* was in great extremity, when there was five hundred thousand came against him, the greatest Army we read of in holy Scriptures, and not many more in profane Stories; the Text saith, *Hee cried unto the Lord, and said, thou canst deliver by many or by few*; God could save *Aſa* and his Nobles, though he had no Army at all; for observe it, this All-sufficiencie and abilitie of God, in delivering his children in time of troubles, will discover it selfe in three branches, and they are the particulars of this second generall.

First, the Lord provides meanes, before any meanes  
can

can be. *Psal.* 47. the last Verse,  
all the shields of the earth are  
the Lords; all the shields in  
*Spaine, Germany and Den-*  
*marke, and England,* they are  
all the Lords, all meanes be-  
fore they are, have their being  
from the Lord, and *Esa* 54. 16.  
the Text saith, there was no  
Smith before God created  
him, nor no coales before God  
made them, so that there are  
no meanes but they came from  
God.

.Secondly, God workes with  
all meanes before they can  
worke, as there is no meanes  
unlesse God provide them; so  
the meanes that ar can doe no-  
thing unlesse God worke with  
them, *Psal* 18. 34. 39. we shall  
observe it, God doth not onely  
give *David* armes, but hee  
reacheth his armes to warre he  
doth not onely give *D v d*  
hands, but he teaches his hands  
to fight, he doth not onely give  
hun

him strength, but hee girdeth him with strength to the battell, so that all meanes in the world, further than God is pleased to goe out with them, they are like the withered hand of *Ieroboam* when the Prophet cried against the Altar: *Ieroboam* stretched out his hand, and he would plague the Prophet, and he would imprison him, but alas, his hand withered, so all the armies, all the plots and policies, are like withered hands, unlesse the Lord come with them.

Thirdly, it is the Lord that gives successe to all the meanes, when they are improved for the deliverance of his Church; so that as there is no meanes unlesse the Lord provide them, as those meanes can doe nothing unlesse the Lord worke with them: so these meanes can obtaine no issue, they can compasse no good, unlesse the  
Lord



Lord be pleased graciously to breath upon them, and give successe unto them: therefore when the *Midianites* thought to have carried all before them, and quite to overthrow the people of *Israel*, because they had a mighty army, yet the Lord defeated their purpose, and turned their swords into their owne bowels. Thus we see the ability and sufficiency of the Lord in delivering his people, it is he that gives all meanes, it is he that workes with all meanes, it is he that gives successe to all meanes. In the third place, the Lord is marvellous gracious and mercifull and tender over his people; as he is every way sufficient for to doe them good, so he is marvellous carefull of their good, *Esay* 63.9. in all their afflictions he was afflicted; many a man hath power and wisdom and all, he knowes how

how to helpe another, yet he wants a heart, he wants pittie and compassion whereby hee may lend succour to those that stand in neede thereof: but it is not so with God, but in all the afflictions of his people, he is afflicted with them; in all troubles, he is in trouble with them; in all banishment he is in banishment with them.

Fourthly, as the Lord is mercifull, and loving and free and tender-hearted toward his people, as ready to helpe them as they are ready to call upon him; so lastly, the Lord is marvelous watchfull, to doe that which he is able and willing to doe: we know what the Text saith, *Psalm 121. 4. Hee that keepeth Israel, neither slumbers nor sleepest.* Nay, he is exceeding zealous for *Israel*: That is the phrase of the Prophet: Let us summe up the Point then, and see the issue of all, and the  
case

case will be marvelous cleare :  
If it be so, that God onely  
knowes how to deliver his  
people, if he be able to doe  
what he knowes, if he be  
mercifu'll to doe what hee is  
able, and if he be watchfull to  
doe what he is willing, then  
God must needs be the delive-  
rer of his Church.

We come now to the use of  
the Point, and so we will pro-  
ceede to the next. It is great  
pitty that we should so behave  
our selves, that this God should  
not succour us; but say, He will  
deliver us no more, but let us  
make use of the Point in hand.  
And the Use we are to make is  
this;

Is it so, that the Lord is the  
Author of all the deliverance  
and succour of his servants :  
1. Then it must teach us a point  
of wisdom, namely, to  
whom we must give the praise  
of all our marvelous delive-  
rance

*Use*

rance and preservation wee have enjoyed, to whom it is, wee ought to render all the glory of our protection and safetie, that hath beene continued for the space of above sixtie yeares to this Kin dome; Doe as the Prophet *David* doth: The Lord is the Author of all, let the Lord have the honour of all, *Give unto the Lord the honour due unto his Name.* The Prophet *David* doth distraine, as it were, he is violent with the hearts of men, and he labours to wrest praise and honour from men, *Give unto the Lord the honour and the glory due unto his name:* the truth is, we must not sacrifice to our owne nets, that is, we must not praise our owne power, and say, it is our power that hath accomplished it, and our wisdom that hath effected it: no, it is not our shipping, it is not our power

or courage, or meanes that have done it. Therefore let us doe as the Prophet *David* doth, in the 44. *Psalme*, It was not my Bow that did succour me, it was the Lord that hath delivered me, and relieved me, and his be the praise for ever: and if all people should doe this, and ought to doe this, then I had almost said, nay, why may I not say so, why should wee not doe it more than all the world besides, for whence comes it, whence is it, that the Lord hath had an eye unto mee above all the rest, when the fire of Gods fury hath flamed and consumed all the country round about us; *Bohemia*, and the *Palatinate*, and *Denmarke*, when the fire hath thus burnt up all, yet this little Cottage, this little *England*, this Spanne of ground, that this should not be searched, nay when the sword hath ruinated, and over-

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vercome all the other parts of Christendome, where the name of the Lord Iesus is professed, we sit under our Vines and Figtrees, there is no complaining in our streets, our wives are not husbandlesse, our children are not fatherlesse: marke the reason and ground of all, is nothing else but Gods mercy towards us, and above all, here is scene the abundant goodnesse of the Lord, notwithstanding our unthankfulnesse and carelesnesse, we yet continue to be a nation, there is no other reason to be given of this, but Gods love will have it so, when as in other Countries, here one is banished from his house, another from his country, that we are here this day to call upon the Name of the Lord, this is evidence enough that it is the Lord that delivers *England*: and shall the Lord doe this, and shall

shall not wee acknowledge it, shall not we observe it and remember it for ever, shall not wee score up the kindnesse of the Lord, and set up pillars of his preservation and records of his mercy to our soules for ever; and above all other deliverances, that in 88. was a great deliverance, but we specially record that upon the fifth of *November*: this wee record unto all posteritie; and let us but cast our thoughts upon the malice of our enemies, and then it cannot but be confessed that the Lord hath delivered us: it is the Lords owne worke; and this shall appeare, if we compare the practise of the wicked, and the deliverance of the Lord together agreeably, three things in the former may be observed, three things in the latter may be considered, and doth shew that God onely delivered, if we looke to the enemies

mies of Gods grace and Gospell, three things will make it appeare, that none but the devill could devise that plot, and if on the other side, wee consider the succour and deliverance the Lord did lend, it will appeare that none but the Lord could deliver us and succour and relieve us. Let us consider three things in the Gunpowder plot. First, observe their policie; secondly, their malice; thirdly, their stoutnesse, whereby it will appeare, that they intended the whole ruine, not onely of us, but of the Gospell, they thought to have carried the matter so cunningly, that it should never have beene spied, nay, so fiercely, that it should never have beene recovered: first, for the former; behold in the forefront the depth of their policie the place, that is that villainous fit, the conveyance marvellous



vellous easie the pretence marvellous unsuspected, for they have a feller, it is in the earth, and hard by the water that they may convey things thither: and what can be alleadged better than barrells of beere for a feller, and therefore no man questioned or imagined, that there was any matter of treason intended against the State: Secondly, as their policie was great, so the rage of these sinfull persons was beyond measure hellish; for murther is so unnaturall, that the earth groanes under it, and the Sunne blushes to behold a murtherer: but to slay a Magistrate, the Law of Nations and Civilitie loathes it, but to lay hands upon the anointed of the Lord Reason and Religion, and the law of all Nations condemnes it to the pit of hell. It was not the bloud of a subject they did intend to spill, nor of a Magistrate

strate, that they did desire to take, nor yet the blood of the King they sought for, but when the best of the Cominaltie and Gentry of the Land were assembled, the choicest of the Nobles and the Councell, the King himself, the highest of all degrees, and the choicest of all estates, when King, Queene, and Nobles were there assembled for the glory of God, and to enact good lawes for this Common wealth, now there in that place in one houre, in one instant should all have beene miserably blow: e up and torne in pee: es, so they should not have beene found, or being found, should not have beene know: e that they might be buried according to their degree: This is that match'les villany, and that unconceivable trechery, which the Papists had contrived, and had not God delivered us (blessed be

be his name, he did so) but had he not delivered us, we may easily conceive what the successe would have beene. Oh the lamentable confusion that would have beene in every corner of the land, when a mans goods should have beene taken from him, and no law to helpe him, nay, his liberty should have beene deprived of, and his bloud should have beene shed, and no man to relieve him; therefore since this might have beene; and since the Lord hath preserved us, that it is not so, score up this goodnesse, and thinke of this kindenesse of the Lord. This is the fruit of Popery, and the practise of the Papists. Oh that you would loath such savage crueltie worse than hell it selfe. Adde hereunto the third thing we must take notice of, if any thing more may be conceived to manifest the hainous-

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nesse

nesse of the fact, the actors of the worke tooke the Sacrament upon it, that they might not goe backe from the performance hereof: what cursed wretches were these, not onely to commit sinne, but to make the Lord the Author of it, nay, to make the Sacrament the scale of the desolation of the Church: Could the devill doe more, I thinke he could scarce endeavour to doe worse: this was their policie, and it should have beene our misery, if the Lord had not delivered us. Thus we see the policy, their malice and resolution that we are defended from this malice of theirs, and succoured from this policie of theirs, there is no other reason can be rendered, but the Lord is the defender of his people; it was by his power that wee were delivered, and that we are a Nation this day, it was the Lords worke,

worke, and to him we ought to returne all the praise; so much for the first Use of the Point.

The second use is this. If God be the deliverer of his people: Then it is a great ground of confidence to beare up the hearts of poore soules in affliction, if God will deliver, who can destroy, if God will keepe, who can hurt: thinke of this in the day of triall, and in the time of extremitie, thinke of this that God never leaves nor forsakes his servants, he will say to the South, give up, and to the North bring backe my servants from farre, and my daughters from the end of the earth: We that are assembled here, if it had taken place, many of us had beene scattered, and the children that have beene borne since had not now beene here: Therefore if the Lord shall  
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shall send desolation upon the Land, and wee be scattered one from another, yet uphold your hearts and sustaine your soules, the Lord will say to the South give up, and to the North keepe not backe, but bring my servants from farre, and my daughters from the end of the earth, he will restore those little ones againe, and they shall live to praise his Name, and magnifie the greatnesse of his power, he can deliver against all meanes. against all hopes and expectations; thinke this against the time of trouble: the enemy is very strong, and we are weake, if you expect any strange extremity intended against us, thinke of this against that time, though the policie malice and power of the enemy be great, and we are weake and feeble, yet the Lord is still the deliverer of his servants, and behold  
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the salvation of the Lord, the Lord hath power enough still, and can over-power the power of the enemy, the Lord hath wisdom still, and can defeat the policy of thy enemy: thinke of this, and heare for after times.

The last Vse is an Vse of exhortation: Hath the Lord done all for you, then you will save me a labour, what will you then doe for God againe, me thinkes you that are here this day, should all come, and resolve to consecrate your selves, your soules and bodies, to give up all unto the Lord, it is hee that hath delivered you, let him have obedience from you, it is he that hath maintained you, therefore give up liberally all that he hath bestowed upon you, *Luke 1 74, 75.* see the Collection there made; *He hath delivered us from the feare of our enemies, that we should*

*Vse 3.*

*Ci 3 serve*

*serve him in righteousness and holinesse all the dayes of our lives.* God hath redeemed us from the jawes of hell, and the bond of the devill. (to what purpose) that being redeemed from the devill, and from our temporall enemies, we should live in basenesse, and loosenesse, and dishonour him as he hath delivered us? No, but to serve him in holinesse and righteousness; not in Holinesse onely, in regard of the first Table, but in Righteousnesse also, in regard of the second Table, and before him, that is, in *Sinceritie*, and all the dayes of our life, that is, in the dayes of grace and prosperitie, as also in the dayes of affliction: therefore say, the Lord hath delivered us in Eightie eight, and in the Gunpowder treason, to what purpose, therefore call upon one another and say, our lives, our sub-



substance and all we have is the Lords, therefore let us serve him, and glorifie him, 1 *Sam.* 27. 28. when *Hannah* asked a child, and the Lord heard her. when she had the child, shee returnes, and marke how she pleads, I prayed for the child, and the Lord heard me, therefore I will give him againe unto the Lord. You Fathers of *Israel*, and Daughters of *Sarah*, men and brethren, thinke of it: Nay, I goe further, you little ones that are preserved this day that you live, you may thanke the Lord; if Eightie eight or the Gunpowder treason had taken place, where had you and your fathers been; but if children will not, or can not, yet you mothers teach them, and fathers instruct them, thinke of it, and joyne all in the same resolution. doe as *Hanna* did, present all you have about you before the  
G 4 Lord,

Lord, and say, these children are thine, we begg'd them in Eightie eight, and in the Gunpowder treason, they are thine by creation, they are thine by preservation, it is the Lord that hath delivered us from the jawes of the Lyon, from the power of malicious enemies, therefore now joyne hands and hearts together, and say, Lord blesse goods and children, all we have is thine, we consecrate all to thy Majestic; had the Papists prevailed, had the Powder plot taken ground, we had beene defeated, but thy power resisted them, and thy wisdom defeated them, therefore all is thine, and wee render all unto thee. Thus I charge you, give up all unto the Lord, he gave all at first, he hath preserved all hitherto, therefore give up all to the Lord, as you have received all from him.

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The second part of the Exhortation is this, as we must consecrate all to God that hath given all, so secondly, here is a point of wisdom, Labour to be in league with this God. Oh that I could perswade you to tender your owne comfort. If you heard the enemies were landed, you would runne a hurry and say, how shall we be saved and delivered? what course shall we take, and whether shall wee goe? Now learne a point of wisdom, and labour now to be in league with that God, that is the deliverer in the time of trouble, make God on your side, and then all will goe well with you; deliverance is not in men, it is not in power, it is not in policie, it is not in shipping, it is onely of the Lord, in whom you may have it, and frō whom you may receive it, perswade your hearts therefore to be

in league with this God, and to joyne sides with the Lord, that in the time of trouble, he may plucke you out of the paw of the Lyon, that he may turne the heart of the enimie towards you; if he should come, God grant he may never come; but in the meane time we shall doe well to provide against the day of trial and misery, which is like to approach unto us. I say no more, but conclude this Point, with that *Joshua* 9. as the *Gibeonites* dealt with *Joshua*, so deale with God, at the 11. and 12. Verses: when the *Gibeonites* heard what *Joshua* had done, that he had subdued all enemies, and slaine all Kings that came against him, and gotten a great victory; what course tooke they? they laboured to make peace with *Joshua*, they saw he was coming against them, and that the Lord had given him exceeding

ding strange victories: Now the *Gibeonites* come to *Ioshua* in *Gigall*, and tell him we are men of a farre country, and wee have heard all that the Lord hath done for you in *Egypt*, and what he hath done to *Sihon* King of *Heshbon*, and *Og* King of *Bashan*, wherefore our *Elders* said goe and meete them, and say we are thy servants, make a league with us. They heard how God had destroyed *Pharaoh*, and his host that came against his children, and how hee delivered divers Kings into their hands; therefore now they seeke to get favour with *Ioshua*. — We are thy servants, now therefore make a league with us. Let this be your course: have you not heard of the greatnesse of God who succoured you in Eightie eight, and who was it that made good his promises unto us in all extremities? It was  
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the God of *Israel*, the Lord did all this; doe as the *Gibeonites* did, therefore humble your soules and seeke to him, and say, we are thy servants, onely make a league with us, make peace with us; a league defensive, and a league offensive, that the Lord may deliver us and stand by us, that the Lord may be at peace with us, that in the day of trouble we may receive comfort and grace from him: so much for that Point. But this is that which cuts our hearts, and damps a mans endeavours, and makes his heart breake almost: aye, but what if God will not deliver, and make a league with us, a shame it is, and a sorrow it should be that ever we should so behave our selves towards this God, that he that hath delivered us, should give us a flat denall, and say, goe to your Cups, you that are drunkards

drunkards, and to your whores, you that are adulterers, those are you gods, let them now deliver you, I will deliver you and save you no more. Remember the time was, I have heard you, and delivered you, but you turned my grace into wantonnesse, *Therefore I will deliver you no more.* This will be a heavie doome, if God thus answer us. I come therefore to the second Point *The estate of Gods Church may be such, that he may lend no further succour and deliverance unto it.* It is that which God doth here professe peremptorily, *I will deliver you no more,* you have not acknowledged what I have done heretofore, nor walked worthy of it, therefore I will now stay my hand *and deliver you no more.* The Point is cleare, The estate of Gods Church may be such, that he will send them no further succour and reliefe,

*Dof. 2.*

reliefe, *Luke 21. 22.* It is observable, when the day of *Ierusalem* came on, and when desolation should come upon it, the Lord calls them the dayes of vengeance, as who should say, the Lord hath a season appointed wherein hee will punish his Church and people, and when the time is come, those are the set and determinate dayes of vengeance, and the seasons of plagues and punishments, which the Lord which is the God of all seasons will observe: The Wiseman saith there is a season for every thing; A time to plant, and a time to, lueke up; a season to doe good to a Nation, and a season to overthrow a Nation, *Rev. 14 15.* There is a harvest of vengeance, when a people is ripe to ruine, put in thy sickle for the harvest is ripe: the harvest is nothing else but the desolation of a people



ple, and the sickle is nothing else, but the ruine of a people, to that there is a kinde of ripenesse, and fitnesse for desolation, wherein the Lord will execute judgement upon his people, hence it is that the Lord saith, he is weary with bearing: nay, the patience of God is even put to a stand, *Ier. 5. 7.* *How shall I spare thee for this,* as who should say, God was put to a stay, as I may speake with reverence, he was put to plea with himselfe, he knew not how to preserve his owne honour, and save them, as who should say, my long suffering will indure it, but my faithfulness will not indure it: my anger burnes out against you. I have spared you often, I will spare you no more, *Esay 1. 24* there the ministers of his patience are at an end. I will eate me of my adversaries, and avenge me of mine enemy; as  
if

if I had said, I have borne with you so long that I have beene pressed as a Cart is pressed under sheaves, at last I will turne you off. *I will ease me of my adversaries, and avenge me of my enemies*: therefore, *Ezek. 14.* there are three passages to be observed when the Lord seeth the time of destruction comming on and determined, the Text saith, *If Daniel, Noab, and Iob were among them, they should deliver none but their owne soules*: you know if any thing will prevaile with the Lord, it is Prayer, the prayer of the faithfull; *Noab, Daniel, and Iob*, were eminent in prayer, yet the prayers of the best deliver not sometimes, nay, if they should joyne all together, for that is observable, if they were in it, as in a draught, when a Cart is at a plunge, one or two horses cannot pull it out, but if there  
come

come two or three horses more stout and strong, they will plucke it out, or teare all in peeces, but if these three should joyne all together their prayers and desires for a people, the Lord saith, *As I live I will not save them* : the Lord takes an oath of it, now whatsoever the Lord sweares to, it is undoubtedly accomplished, that shewes immutabilitie of the decree, other threatnings may be dispensed withall, but as I live saith the Lord, though they all pray and joyne together, yet they shall not deliver this Nation from punishment; so then the case is cleare, you see there is a day of vengeance, a ripenessse of a people unto ruine, the Lord will beare no longer, nay he will ease himselfe, and all the meanes under heaven cannot prevaile with him, they continuing in their estate, but now the maine thing comes

comes on, when is this time, what is this estate, when the Lord will not deliver any more, how shall we know it? when may we feare it? how shall we judge of this condition of a people when it is thus with them? Give me leave first to discover it in generall, and then descend to particulars, the case in the generall is marvellous, the time when and what the condition is, when the Lord will not deliver, *Gen. 15. 16.* this is evidently set forth. The Text saith of *Abraham*, that the fourth generation that should come of *Abraham* should come into the land of *Canaan*: but why should they not come now? because, saith the Text, the finnes of the *Amorites* are not yet full and perfectly ripe: this is the reason why *Abraham* and his posterity shall not take possession of the land of *Canaan* for the present, intimating

mating that if the sinne of the *Amorites* had beene now full, the Lord would have brought his people into *Canaan* and destroyed the *Amorites*, they should not have continued, but because they were not yet ripe, therefore the Lord doth still beare with them; so then when the sinne of a Nation comes to full ripenesse and perfection, then the truth is the Lord will save and deliver no more; now the ripenesse of an estate and condition will appear in two things, as it is in other things, in fruit, and in the body of a man; wee say a child is come to full growth when two things befall him: when he hath attained his full bignesse, and when he is come to be full of strength, we say then, he is as good a man as ever hee will be; so it is in the nature of sinne: when sinne is come to the full bignesse and strength  
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and power it is the deadly symptome of desolation and confusion of a Nation where such kinde of sinnes are, therefore marke it, this is the cause generally to be observed and concluded.

Now I come to the particulars, and here I must stay a little, because the point lieth here, and I must shew two things, first, when sinne is come to the full bignesse, and when it is come to the full strength and ripenesse, and when these two are proved, the Case will be cleare ; when a destruction of a people is determined of God, and will be effected by God : these things belong to every soule of you, if you have not hearts of Christians about you, but even of humanitie, as you are men, that belong to the same Country, and live in the same Nation, these things belong unto you, therefore attend

tend thereunto. And first, I will open the first thing, and shew you when sinne is come to the full bignesse, and that it may be discovered by two things. The first is this, when sinne is growne universall, and common, and generall, so that corruption is as it were crept into every corner and coast of the Nation, nay, it accompanieth every sort and condition of men, in every place, in every village and towne: I must confesse, that amongst a world of people some there will be, that will keepe their garments unspotted, and themselves undefiled from the courses of the wicked, but this is not the meaning of the point: but sinne is said to be generall, when the face of a Church and a Commonwealth is over-spread with base abominations, though some particulars be preserved, and some few keepe them

themselves unspotted there with, what is that to the maine, what is a handfull to the multitude, what is one family to a towne, or one in a family, or one streete in a citie? When sinne overwhelmes the whole face and course of the Church: when for the generall, almost all sorts and conditions of men depart from the Lord, *Gen 6. 23.* this we shall observe is the very note that hastens desolation and discovers the bignesse of sinne: All flesh had corrupted their wayes, and God saw that the earth was full of violence, behold here is universall injustice, prophanenesse and contempt of God and his ordinances, all flesh had corrupted their wayes, all kindes of men, great ones, poore ones, honourable ones, base ones, all in all places and conditions, they all runne in the streame of ungodlinesse,



linessse, therefore marke in the 6. Verse, the Text saith, *It grieved the Lord at the heart that he had made man*; God was inwardly vexed with his people, and then hee begins to make an end a Deluge of sinne, and a Deluge of destruction, a flood of wickednesse overflowed the old world, therefore the waters drowned the old world: Looke as it is with a Garden, if all the good fruite and herbes be spoiled, onely here and there a roote of an herbe, but all the rest is like a wildernesse, then it is time to digge up the ground; so when wickednesse in a Land is growne like a wildernesse, drunkennes and swearing, like a wildernesse, here and there is a Saint of God and a poore soule, that walkes in sincerity, but for the common, the generall sort deny the power of godlinessse; when it is come to  
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this passe, this is the time for desolation and ruine; goe to and fro through the streetes of *Ierusalem*, and see if there be any that doth righteousness; it was a strange desolation of righteousness, (as if the Lord had said, goe from towne to towne, and see if there be any Magistrate abiding, or any Churchwardens abiding, and marke, he goeth to the poore, and they know not the judgments of the Lord, then he goeth to the rich, and they know it, but they breake all bonds. Now marke what the Lord answereth, *Therefore a Lyon out of the forrest shall slay them, and a Wolfe of the evening shall devour them, because rich and poore and all were backsliders*, the Lord beset them with plagues, with Lyons and Beares, and Wolves, that is, ravenous enemies shall rend and teare them in peeces and  
none

none shall deliver : As it is in a man, if all the bloud & spirits be infected, if the substantial parts, the head, the heart, & the liver be consuming and rotting, there must follow a totall ruine of the whole man, because there is an universall kinde of corruption. Looke as it is in the building of an house, when the maine pillars begin to rot, & the supporters of the house moulder away, there is no supporting of it, but it must be made new, or else it will fall down; as it is in the body naturall, so also in the body politique, as in the house, so in the estate, when there is a kinde of rottenness in the body and estates, when the head is sicke, and the heart heavie; *When the children gather sticks, and the father kindles a fire, and the mother bakes cakes to the Queene of heaven* : this is when young and old, and all conspire together in wickedness,

nesse, the Lord sendeth fire from heaven & none shall quench it, *Ier. 7. 18.* they all were busie to performe idolatrous worship, father and mother, children and all, and saith the Lord, *Doe they provoke me to anger, & not themselves, to the confusion of their owne faces:* so it is when the husband and the wife and children, and all sweare; when the father and mother hates holinesse, the Lord will send fire from heaven, and none shall quench it, iniquitie swells and groweth bigge in such a case.

Secondly, the bignesse of sin is discovered, when with the commonnesse of sinne, there is opennesse joyned, when sinne growes open, and shamelesse, when the practisers thereof become bold and base in their abominable practises: Looke as it is with a graft, when it is little it cannot be perceived, the hedge or pale may hide it, but when

when it is growne, it overtops the pale and wall, and every man may perceiue it; for when sinne is committed onely by a few, when it is confined into a Cottage, or into an House, then it is not so open to the view, but when all sorts are given to it, the sinne comes to have a whores forehead, and a brazen face; sinners are more bold to oppose governors that are in place to punish it, then they are to execute the law upon them: drunkennesse was wont to be a rare thing, as one spake, drunkennesse was for Beggars, but now it is for Gentlemen and Knights: this shewes, that now sinne is open and shamelesse, and therefore that it is come to its full bignesse, and therefore wee may justly expect desolation. But in the next place you will say, how shall wee know when sin is come to the full strength, I

answer, lookē as it is grace, so it is in sinne : when a man can undergoe all trials, and beare up himselfe against all temptations and doubtings, when hee can either recover himselfe being false, or else keepe himselfe, this is an undoubted signe of a perfect and strong Christian : so it is in the nature of sinne, in the body of sinne ; in this old man of corruption, when a sinner is come to this passe, that he is able by the power of his corruptions to withstand all the meanes of reclaiming and reformation, when hee is not bettered by them, nor cannot be wrought upon by the power of them, then hee is a strong wicked man, hee is one of the else sonnes of Satan : hee is one of the generalls of the field in the campe of the devill ; when all the helps that God hath appointed,

appointed, and all the meanes that God hath ordained for the subduing of base corruptions, yet if the finnes that are in a family, or towne, or Nation, if the streame and tide of them beare downe all before them, the worke of the Magistracie and Ministry, and meanes appointed, then it is a signe, that sinne is come to the full strength, and that ruine and desolation shall befall that person, or family, or towne, or nation, when sinne is come to that perfection, as it is in the body of a man, when a Gangrene is spread so farre that nothing can stoppe it, no physicke can remove it, it presageth the certaine ruine of that man, that member must be cut off, or else the body will perish: so when sinne is growne so remediable, that all the meanes which God hath ordained for the purging out of the

H 3      same

same will not prevaile, then it is a signe that sinne is come to the full strength, and that such a nation or person is fit for ruine. But you will say, wherein doth this strength of sin appeare in the opposing the means of reformation: I answer, it appeares, in five particulars; The first is this, when a Nation or People doth not profit by all the corrections that God layes upon them, when the rodde and blowes wherewith God hath exercised them have not proper and powerfull effects in the hearts of those that have beene beaten mightily by the hand of God, when the corrections of the Lord, humble not a People, and reforme not a Nation, purge not the corruptions, and subdue not their distempers, nor make them come home to him that smote them, this argues the strength of corruption, when the fiercest



cest indignation of the Lord is not able to crush a proud drunkard, howsoever the Lord hath sent many plagues into this country, and into this towne, here one is dying and there another is taken away by the destroying Angell of the Lord, yet is not his drunkennesse any whit abated, that man will be as drunke and proud, and as scorning, and as contemning of God & his ordinances as ever: Thinke of it, the God of heaven will require it one day at your hands, when men will not be bettered by Gods corrections, hee will breake them in peeces; this is the course that God takes with them, *Levit.* 26. 24. the Famine hath beene threatned, the plague inflicted and the Sword is comming, when your husbands went to racke then you were howling and crying, if the Sword come to plucke away the child out of

the mothers armes, then there will be howling and taking notice of the abomination that harbours among you: if all the former judgements doe it not, hee will send the Sword, and there are seven plagues in a Sword; hee hath a quarrell against all profane persons that hate godlinesse: God will be revenged upon the heads and hearts of them in that day, when hee sendeth to visite them. Looke as it is with a Goldsmith, if he have<sup>s</sup> a vessell or any peece in that nature that is all battered or broken together, or if there be a cracke in it, that all the scowring and hammering of it will not bring it out, then hee will melt it; so when the canker of a base heart, this cankar of pride and covetousnesse, when these cate into the hearts of a company of sinfull creatures, hee hammers them, hee sends plagues and sicknesses,

sicknesſes, but if all this will not doe it, then hee will melt them, and deſtroy their curſed generation and raiſe a new building that will walke with more care and conſcience, and be ſubject with more uprightneſſe, to take his yoke upon them, and if the Lord ſhould not proceed after this manner, God could not maintaine his owne glory and Juſtice : if a company of wretches might ſcoffe at the corrections of the Lord, and count them as matters of nothing they will brave the Almighty, let God doe what he can, wee will be profane, and carnall, and unjuſt, let God plague us, wee will be more vicious than God can be angry with us, and execute plagues upon us : when it is thus with wicked men, the Lord will make them feeble his fingers, and they that will not be amended, the Lord will

knocke them to peeces and consume them. And when we shall see the streets runne with the bloud of drunkards and loose persons, then you will say, had the hand of the Lord wrought upon us, it would not now have beene thus with us, *Isa. 9. 13.* the Lord smote the people and they returned not, therefore what saith the Lord, he will plague and make an utter ruine of them, because they would not humble themselves before the Lord, nor seeke to him, nor make their peace with him, the Lord hath seven plagues more, and he will welter you in your bloud, and plucke your cursed abominations from your bowels, then you will say. God is just and terrible, and had wee beene reformed by former punishments, wee had not hence under this fierce rodde which we now feele.

The

The second signe of the strength of sinne is this, when the Lord sends peace and plentie, and prosperitie, and these blessings of God doe not perswade men to love him so much the more, and use them so much the better, but they fall in love with the gift, and forsake the giver; you make your honour, and ease, and pleasure, you make them gods, and depart from the Lord, which is the giver of all, then it is just with the Lord to plucke away that ease and honour and preferment that you dote upon, and are addicted to, that in the want of these, you may learne to prize the Gospel, and learne to esteeme of the Lord Christ and his grace above all these contents the world can afford: now unlesse the Lord should be accessory to the dishonour of his owne name, what would you

have

have the Lord to doe, would you have him give you peace and prosperitie, to neglect the peace of a good conscience; by this meanes God should be as it were, the author of his owne dishonour: no, no, thinke of it; I feare it will be true, if the Lord should take away our ease and liberty, that we have made Idols off, then you shall say, if you had prized God and Gospel more than ease and liberty, you might have had these and God and Gospel too, *Deut. 28. 48.* this is that which will one day sticke heavie upon your hearts; for your soules sake thinke of it, and remember it; if the Lord should send the enemy upon us, and lay hardnesse over us, and wee should be made vassals unto the tyranny of wicked men, this will Ricke to your hearts: had I served the Lord in plenty, and such a time when I enjoyed

joyed the meanes of saluation,  
then it had beene well with  
me, but I was loose and profa-  
red the Lords day, and there-  
fore it is just now, I serve the  
enemie upon the Lords day, I  
am made a drudge and a vassall  
and a slave to the malice of the  
wicked. It is just, with God  
and righteous with the  
Lord, you would not serve  
God when time was; you  
would not heare the Word  
when time was, God will pro-  
vide a course for you, you shall  
have service enough, and God  
will hold you to it, you shall  
serve cruell and bloud-thirsty  
enemies, to the shame of your  
faces here, and to the ruine of  
you and yours hereafter for e-  
ver, *2 Chron. 36. 21.* then shall  
the land rest one Sabbath,  
saith the Text: marke this a-  
mong the Iewes; the Lord ap-  
pointed every seventh yeare  
to be a Sabbath, that the Saints  
should

should rest, there should be no plowing nor sowing and all creatures should rest; now they were so covetous that they would plucke commonly out of the earth, the seventh year, well saith the Lord, you will not let the land rest, you shall be led captive, and then the land shall rest on her Sabbath; it is just that God should plucke away these benefits, to the confusion of our faces for ever when we abuse them. Looke as it is with a wife, if she should have a servant in the house which shee loves more than her husband, what course must be taken, hee must sling him out of the house and away with him; so when wee should love God and prize his glory and truth, I, yet we will love the world, and profit, and ease, and quiet, and peace, and liberty, and we wil do nothing that may hazard these: it is right.



righteous with the Lord to cast  
there those commodities, and  
pluck away the adulterous  
lover of wealth and honour  
and ease, that he may make a  
way himselfe in your soules,  
that he may rule in you, and  
take possession of you.

The third meanes is this,  
when corrections reforme not,  
and the blessings of God per-  
swade not men, then the Lord  
vouchsafeth to send his Word  
among his people, and that  
should supply the want of all  
other meanes, and should be  
more powerfull than any other  
in the world besides, so that  
howsoever the covetous Carle  
dotes upon his wealth, the  
Word should loosen his mind  
from it, and reveale the vani-  
tie of it; however corrections  
humble not, yet the Word is  
able to breake the soule, and  
worke the soule to an humble  
subjection, the Word is the  
power

power of God to salvation, which is able to crush all corruptions, and subdue all finnes, but sinne is come to this height that the Word is unfruitfull and unprofitable, then sinne is desperately strong, and wee are then come to the last and worst estate that can be. it is more than wee are aware of, and more than commonly wee consider of, we know not what we doe, when our hearts continue in resisting the Word of the Lord, *2 Chron. 36. 16.* It is a deadly signe of desolation of any people: When the liberty of *Ierusalem* was at the last gaspe, giving up the Ghost, and there was but an inch between them and desolation, marke what the Text saith, they mocked his Prophets, and despised his Messengers, till the wrath of the Lord arose, and there was no remedy, here was the ground, this was the maine thing

thing, that the sinne eates the estate in tunder, and pulled downe the pillars of the common wealth of *India*, you would thinke, was it so much to despise the Word of a Minister, *Ah*, saith the Text, *the wrath of the Lord arose and there was no remedy*; as if hee had said, the Lord is able to beare much at the hands of ungodly men: and me thinkes the Lord saith; I could have endured your drunkennesse, and endured your profanesse, had you but submitted to my Word, those corruptions might have beene subdued, but not onely to practise ungodlinesse, but to refuse the word, that should subdue those corruptions: when the Lord saw this, his wrath arose, and there was no remedy, God can endure much, though a man have many corruptions in him, though many sinnes have beene committed  
by

by him if the soule be yet content to heare and tremble at Gods Ordinances, but: when a man is not content to commit sinne onely, but he will oppose Gods Word: then the Lord, like the Lyon of the tribe of *Judah*, can hold no longer, then the wrath of the Lord arose, and there was no remedy, but he would lay waste the Land, when wee spill the phyicke that should cure us, and cast away the salve that should heale us, how can we be helped and cured, this is the ground and reason of those many phrases we have in Scripture: Why? the Lord is said to extend his providence over a people, in vouchsafing the Gospell, *Mat.* 23. the later end; it is a well knowne place, wee will open it a little and apply it to our purpose, because it is pregnant: the Text saith, *O Ierusalem, Ierusalem, how often would I have gathered*

gathered thee under my wings by the preaching of the Gospell, and revealing of their sinnes, he would have gathered their hearts unto him, and would have cast the wing of his providence over a people, as they are willing to submit to the Gospell, but *Ierusalem* would not, hee sent his Prophets to reveale his will, they stoned them, therefore saith the Text, *Your habitation is left unto you desolate*, that is the issue, they would not have the Word reforme them, therefore they shall have the Sword to plague them, *Luke 19.44.* the case is evident, the Lord discovers the besiedging and the sacking of *Ierusalem*, *there shall not a stone be left upon a stone, because thou knowest not the time of thy visitation*; as who should say, the Lord came to visite *Ierusalem* with mercy to comfort her, with pardon to cheere

cheere her, to shew her her sins, & humble her soule, but she regarded not this kindnes of the Lord, therefore there is a siege about her, and that is very heauie, and take notice of it. The Lord is specially angry with a Nation, for the breach of his Covenant, and neglect of his worship, the Lord doth hate it, and is carried with great violence towards those people that worship God falsely, 1 King. 13. the two last Verses, the Text saith, *He made of the lowest of the people Priests* : as who should say, he made a company of drunkards, and belly-Gods Ministers, and is that such a great matter? Yes, that one sin turned to the utter ruine of the house of *Ieroboam*, to roote him out.

Fourthly, if this will not doe the deede, but men will resist the meanes that God puts into their hands : then fourthly, this is an other evidence, that sinne  
wrow-

groweth strong when there wants a competent number of mourners in a land, which might uphold it, and joyne sides against sinne and Satan, and maintaine the good of a kingdome, in despite of the wicked in a kingdome, this is one of the last succours of supplies a kingdome hath, how ever wicked men will not be perswaded and humbled, yet if there be a competent number. if there be so many as will make an army of fasting and prayer to grapple with God, they may prevaile with God for mercy for a kingdome, there is hope though the most be naught, yet the better side will prevaile, but when the floods of iniquitie flow in a maine, so that the best of Gods people are taken aside with the streame of corruption, and beginne to grow carelesse, and not to oppose the sinnes of the times,

times, this is a fore argument that there is almost no remedie for such a Nation, no meanes to beate backe the indignation of the Lord, *Gen. 19* when *Sodom* could not save it selfe. ten righteous persons would have saved it, though they would have pulled Gods indignation upon them, yet a competent number of ten men would have stayed the indignation, and gone betweene the living and the dead; so were there a proportionable number of mourners in a Land, though there be a company of mocke-gods, that would pull downe the indignation of God upon them, yet a company of godly gracious men might strive with the Lord, and uphold their libertie, but when corruptions are growne so strong that good men are defiled, and their hearts tainted, and their mouthes stopped, woe to that king-



kingdome and people : Look e  
as it is with the sea-coast, when  
the bankes are such that they  
can beare out the waves, be the  
sea never so boysterous, there  
is hope of safetie, but if the sea  
breake all before it, there is no  
hope to stoppe it, so it is in this  
case, the bankes that beare out  
the indignation of the Lord,  
are righteous holy men, they  
stay the hand of God, and stop  
the flood of Gods vengeance ;  
that they doe not breake in and  
overflow all, but if the Lanke  
be gone, if a convenient com-  
pany of godly men be taken a-  
way, then there is no hope of  
mercy, but the sea of Gods in-  
dignation will flow in amaine  
upon that place.

The fifth and last meanes, to  
uphold liberty and safetie of a  
Nation, is this when men begin  
to be sensible of misery, when  
they have eyes to see the  
plague, and hearts affected  
with

with the finnes committed, and with the judgements deserved when they observe what will befall, they will use some meanes that it may not befall: but when a people grow senselesse, and benumbed, and secure, in a base practise and ungodly course, that they observe not the evils committed, nor take notice of the judgements of God deserved, but lie in a carelesse secure condition, there is no expectation in reason how such a Nation should prevent the wrath of the Almighty, when they see not what shall befall, have no care to prevent what may befall, *1 Thess. 5. 3.* There is a warning shot before the Cannon shot, there is a watch word before destruction commeth, when they crie peace, then commeth destruction: when they quiet themselves in their owne courses when,

when they are not onely wicked, but secure in their wickednesse, then comes suddaine destruction, I conclude with that, *Marth. 24. 39.* As it was in the dayes of *Noah*, there the Lord as it were unites men with Plagues answerable to their sinnes, they were careless and secure in the dayes of *Noah*, and then came suddaine destruction, so it will be now, as in the dayes of *Noah*, when *Noah* was knocking the Arke, every naile hee drave, was a Sermon: Repent you carnall and unjust oppressors, the flood is comming and desolation approaching, but they knew nothing, that is, they feared no such matter: Let *Noah* say what he will, what, a flood come and destroy all the world? it will not be, it cannot be, they knew nothing before the flood came, so then the issue is this, when sinne is  
I go wne

growne universall, when men are shamelesse in the commission thereof, and out-bid all meanes of reformation, the corrections of the Lord humble not, the mercies of the Lord perswade not, the word reformes not, nay when the righteous are perished from the earth, and the bankes are broken downe, when there is not a competent number of mourners, to withstand the wrath of the Lord, nay when men are sencelesse and secure, all men commit sinne, and feare not the wrath of God for sin, then sinne comes to bee of a Giant-like strength and bignes.

Wee will now make use of the point, the case is cleare, when sinne outbids all meanes of reformation, then men are ripe for desolation, wee will first raise a ground of instruction, and then make way for an use of examination, and  
learne

learne this point of instruction, that this, of all plagues under heaven, is one of the heaviest of all judgements, it is the sorest that a wicked man should prosper and thrive in his ungodly courses, that hee should bee able to breake through the net, and come off clearely; whatsoever comes to the contrary, he hath what hee will, and doth what hee please, and no word reformes him, no meanes hinder him, thinke of this when the Lord pulls up the stake, and gives him the reine, and lets him goe post-haste, and hurry headlong downe to destruction, that is the onely way to pull the soule of a sinner into the bottomlesse pit. It is said, *Hosea 2.* that when the Lord doth please to bring any of his people home, this is Gods speciall care. in the sixt Verse, the Lord prickes his fingers, and stops him, and makes a hedge  
about

about a covetous deceitfull wretch, that he cannot breake through but hee hath now a knocke of conscience, now a judgement of God, now a terrour of the Almighty. This is the onely way to bring a soule home to God, then shee will say, *I will returne unto my first husband*, but this is one of the heaviest judgements, and forest plagues that can befall a sinfull creature, that the Lord should pull downe the hedge, and breake open the wall, and let them runne ryot, take thy course, and follow thy vanities, I will hinder thee no more till I have thee in hell, and then thou shalt be plagued for all together, *Ier. 12. 3.* it is a fine phrase, when *Jeremie* was perplexed with the prosperity of the wicked, he was marvelously troubled, because of the excellency of ungodly men, at last hee quits himselfe with

with this, *they were as Sheep fatted for the slaughter.* What will become of you that have all meanes of reformation, the Lords mercies and Ministers, and judgements have striven with you; what will become of you when such a creature comes to hell, the divell will make bonfires of him, but they shall make holy day in hell, their plagues shall be nothing to theirs that have had all meanes, and resisted all meanes of grace and salvation, the divells will rejoyce to meete a drunkard in hell, and say, what art thou come to hell, after all meanes vouchsafed, and all helpes bestowed? the divells will make bonfires, and stand on tip-toes and crow over such persons. What, you that enjoyed the meanes of grace and salvation, what, you come to hell too; all the whole route of them will outbrave such an

opposer of God, and his ordinances, hee shall bee a head blocke in hell; I will conclude the point and say no more; if there be any such here present, (as there is too many) that can bragge of their loose courtes, and glory of their villanie; I drunke him under the table, no counsell shall prevaile with him, no meanes shall take place in him, dost boast of thy villanie in this kinde, dost glory because thou thrivest in thy wickednesse; woe, woe to thy soule, thou art ready for the slaughter, and the Lord shall bring thee downe into everlasting destruction; know it, God hath sayd, when the harvest is ripe, he will put in the Sickle, and thou that art ripe shalt bee sure of desolation: Looke as it is with a sicke man, when meate cannot nourish him, when phisicke workes not, and Phisitians are at a  
Grand.



stand, and all leave him, then wee say hee is but a dead man; the Phisitians have left him, thinke of it, the Lord of heaven comes to visit thee, thy sicke soule is like the sicke man, many mercies he powreth into thy soule to humble thee, many judgements, to eate out thy proud flesh; he comes to launce thee on one side, and binde thee upon the other side, but if all these will doe thee no good, it is a tearefull symptome; nay it is certaine, there was never any man so sure to dye when all meanes left him, as thy soule shall bee damned when all meanes prevaile not.

The second use is a use of examination, Is this true then, when sinne growes ripe, then the Lord will not succour and relieve any more, then wee may have a shrowd guesse, and gather a soare argument of the

ruine and desolation of any person, towne or countrey, when a Nation is as it were giving up the ghost, and drawing on to everlasting destruction, the former doctrine will be a marvelous helpe, and great succour unto us for direction in this case: The Philitians, one part of their skill is this, they call it a foretelling signe, whereby they have a soare guesse when the body is dying, and nature growing on to dissolution; when they see such and such signes in a man, they say he is dying, why the truth saith, the Text saith, and the Scriptures professe it, where ever there is a full encrease a full strength of sinne, an universal kind of incorrigiblenesse in a sinfull course, it is a deadly signe that that state, kingdome or person, is breathing out his last, and drawing to desolation, as neare as may be.

THE



THE  
DECEITFUL-  
nesse of sinne.

PSAL. 119. 29.

*Remove from me the way of ly-  
ing, and grant mee thy Law  
graciously.*



O presse on to the  
words, and not to  
make any long Pre-  
face either with the  
commendation of  
this booke of *Psalmes* in gene-  
rall, or this *Psalm* in particu-  
lar, onely thus much, Interpre-

ters observe this *Psalme* as a Diamond among Pearles, or as the Gold among other mettalls, or as *Saul* higher then his brethren. there is a kinde of excellencie which Interpreters conceive to bee in this *Psalme*; partly in regard of the largenesse of the matter, partly in regard of the spirit, and life, and strength that appeareth in every line therein; Not to trouble you with these tinglys which come onely to the eare, but are not sappy to nourish and affect the heart, onely a little consider that the Lord by the Penman of this *Psalme*, doth strive after a spirituall kinde of exquisitenesse, dividing it into 22. Parts, according to the Hebrew Alphabet, and every part having two verses beginning with the same Letter. Secondly it is observable, that among 176. verses there is not above one or two  
but

but mentioneth the Law of God, either Law, or Precepts, or Commandements, or Word, or Statutes, Testimonies or the like, as if the Prophet *David* had bestowed himselfe wholly, and had beene eaten up with the Law of God. The ayme of the Text is to discover the great desire that the holy *Psalmist* hath, and expresseth to God for the removall of the body of sinne that was upon him, and for the supply of that grace he stood in neede of. and craved at the hands of the Lord, and the two parts of *David's* prayer are the two parts of the Text; the first is the evill that hee would have removed from him, first, *take from mee the way of lying*, the second is the great good hee needs, and begs and craves to be bestowed, upon him, *grant mee thy Law graciously.*

In the former againe take  
notice

notice of two things, the first is the nature of the sinne described, and it is tearmed *the way of lying*. The second is the affection *David* had to this sinne, he was weary of it, and burthened with it, & was desirous to have it removed from him, take it from me, and not onely take it, but cause it to goe away, as the Hebrew phrase carries it, it implyes an action upon an action, as the Hebrew expresseth it, if the way of lying will not goe, Lord take it away from the soule of thy servant; wee will first come to the first part, and passe breefely, because it is not the maine thing wee intend, but what is meant here by the word *way*? Wee must understand that the passages of a mans Spirit, and the practices of a mans life and conversation are said in Scripture to bee a path or way, it is compared to

a path way, when all the power and abilitie of a sinner is spent in travelling and passing from one duty to another, from one action and service to another, as the body passeth from place to place, so the soule of a man goeth from one service to another, so that the worke of a man, whether touching the soule or his outward actions, they are sayd to be a mans way; the minde is plotting and the affections stirring, and the will choosing, and all the parts of the body are acting forth their severall workes, this is a way, this the Prophet *David* intimates, *7 sal. 119. 9. Where with shall a young man cleanse his wayes?* that is the frame of his heart inwardly, and his conversation outwardly, and the motions of the heart, and thoughts of the minde they are the galleries within doores, and all a mans courses and carriages and speeches

ches are the rodes and out-  
roomes, so that by the way is  
meant nothing but the cursed  
distemper of a mans heart, and  
the disorder of his life; the  
corruption of a man in regard  
of his disposition inwardly, and  
his actions outwardly, that is  
the way the Prophet here mea-  
neth.

Now the point wee are to  
treate on is this; the nature of  
all sinne is to be deceitfull, the  
course of corruption is deceit-  
full, it is faire in the outside,  
but in the bottome it will cou-  
zen and delude; all the wayes of  
sinne are crooked, and all the  
wayes of wickednesse are per-  
verse, it is the nature of all sinne  
in generall, and of every sinne  
in particular to bee counterfeit  
and deceitfull, this the Apostle  
intimates, *Ephes. 4. 22.* *Put off*  
*the old man* saith the Text, *that*  
*is corrupt after his deceitfull*  
*lusts*, the lusts of a mans heart  
will



will tell him hee lies to his face.

Now the deceit of sinne is double, first it makes a man deceive others, corruption in the heart is like rottennesse in the roote of a tree, or in the coare of an Apple, it withers all the branches if the roote be rotten, and if the coare of an Apple be rotten, though it bee never so beautifull, it will deceive him that buyeth it, it will not bee fit for foode to him that hath it; so rottennesse in the heart and distempers in the soule, it will wither all the shewes of equity, and honesty, and uprightness, that formerly were observed, *Ziba* had a deceitfull heart, and of a servant hee becomes a false accuser, *Achitophel* had a proud heart, and of a Counsellour hee becomes a traytour, and *David* was wonderfully cozoned in him, *it was thou my familiar that didst*  
case

eate bread at my table : So the covetousnesse of *Demas* his heart made him fly off from the truth, and forsake the fellowship and faith of Saint *Paul*, and leave him in the lurch, *Paul* had some confidence in him, but he deceived *Paul*, hee had a covetous heart.

Secondly, it is deceitfull, not onely because it deceives others, but it deceives the Author himselfe, as it makes the sinner deceive others, so it deceives the sinner, it promises faire, and performs nothing in conclusion, it hath a faire outside, but the issue is nothing at all, it promiseth mountaines of riches and ease, but when a man lies on his death bed, it plagues the soule and rends the heart, *Obad. 3.* Wee shall observe the maine cause of the couzenage of *Edom*, *The pride of thine heart hath deceived thee, thou that dwellest in the clifts of the*

she rockes, that saith, who shall bring me downe? Because shee was ferced strongly, and had men and meanes, she lifted up her selfe and said, I shall never see desolation; the pride of thy heart shall deceive thee, nobody couzened her but her selfe, none deluded her but her owne soule, and it is pretty to observe concerning *Ionah*, hee was sent to *Niniveh*, but because hee thought disgrace should befall him, hee should proclaime destruction to the city, and God would pardon it, and so he should be counted a false Prophet, this made him take another course, now hee goes to *Tarshis*, and enters into a shippe, and is gone farre. but this pride and policie of his deceived him, hee thought hee should have had all quiet and content and ease, no, the Lord sent a trouble some messenger after *Ionah*, the Winds began  
to

to bluster, and the Waves beate, at last they awake *Jonah*, and Gods anger awoke his conscience, and God with great trouble sends him to *Niniveh*, God made him goe downe into the belly of hell, and yet made him goe to *Niniveh* too, and does his message too: Little did *Acin* thinke when he tooke the *Babylonish* garment, and the wedge of gold to enrich him, all *Israel* should stone him in the Valley of *Achor*. So *Gehezai* out of covetousnesse got two suits of raiment, but he little thought he had got a suite of leprosie that should cleave to him and his posteritie for ever, nay, *Exod. 1.* I will name onely this, when *Pharaoh* was to trade with the children of *Israel*, hee calls his Councell, *Let us deale wisely*, he thought all the world was his now, but when hee thought to deale wisely,

wisely, his wisdomē couzened him, for take notice of it, which is a thing remarkeable, the way he tooke to suppress them did multiply them, for hard labour is the onely way for generation and multiplication, and his putting of them to great paines, turned to deceit to himselfe: so then if sinne promise faire to others, and never doth what it pretends; if it promise faire to the workers thereof and never performes it, then sinne is deceitfull, sinne is a lyer: you might save mee a labour, then me thinkes every man that understands himselfe, and hath common sence will make the sence and conclusion faire, never beleewe a lyer, reason and experience teacheth us this; no man will place his confidence in a dissembler that will couzen him: this will be the issue of all ungodly courses; you that looke after and attend  
to

to any sinfull course, how ever  
some promise faire, and pre-  
tend much, glorious comforts  
and encouragements, if you  
will beleeve a loose conversa-  
tion, it will make you beleeve  
it will keepe touch, and be as  
true as Steele, and whatsoever  
is promised shall be accom-  
plished undoubtedly, and per-  
formed certainly to your  
soules, but beleeve it not: it is  
in this case with sinne, as it  
was sometimes with *Saul*,  
when *Saul* would draw his fol-  
lowers after him, and knit  
their soules to him: marke  
how he pleads, *Can the sonne of  
Iesse make you Captaines of hun-  
dreds, and Captaines of thou-  
sands*; and as who should say,  
he is a poore banished man, and  
cannot keepe himselfe, much  
lesse can he keepe you, but *Saul*  
can doe all this, therefore fol-  
low him. So sinne will speake  
thus of it selfe, and say, can a  
holy

holy conversation, a Christian way, an exact life, can these procure pleasure, and ease and credit; nay, is it possible they should procure any content in this world: Iudge but equally and indifferently in this case, and marke how every lust will pleade for it selfe. Whether is it more likely faith flattering and time-serving, that friends and great meanes which I will bring with me, or persecution, and opposition, w<sup>ch</sup> wil attend a holy course, whether more like to enrich you; and ambition faith, whether will great living and preferment or a prison which exactnesse and curiositie hath accompaning of it, whether is more likely to advance you? and impatience faith is like to right your wrongs, you have hard dealing and measure, if you will be ruled by me, I will revenge all, but if you bee ruled

led by patience and meeknesse you must beare all, whether is like to right your wrongs? and this is the reason that one followes revenge, and another malice, and thinkes to give himselfe full content, stop your eares, and fence your hearts, against these chanting charmes of sinne and Sathan, beleeve not one sentence or sillable, they will all deceive you, they will pretend faire, but the issue and event will not bee answerable in any measure. Alas what is it for a man to drinke a draught of poyson in a golden cup and die as soone as hee hath done? what is it to bee rich and are probate, honored and damned? what is it for a man to pull vengeance upon his brother, and to pull everlasting destruction upon his soule, these are lyars and will deceive you, for the Lords sake therefore never relie upon and trust thereunto, and



and bring experience from former times of the old deceits of sinne, and cast disparagement in the face of these pleas, and stoppe the mouth of these finnes, and tell ambition, is this your honour, with *Haman* to be in high regard to day and hanged to morrow? then let me be meane still, is this all the content that all the carnall meanes in the world can afford, to fare deliciously every day with *Dives*, and then lie in hell for ever? Let mee live poorly rather; this will stoppe the mouth of these pleas; if a man have experience of an old cheater, if a man be noted, and have beene on the Pillery for his cheating, no man will trust him, he couzens and deceives all that ever hee deales withall, have nothing to do with sinne, it is an old Cheater, an old Deceiver, there was never any that trusted thereunto, or had dea-

dealing therewith, but was couzened and deluded, therefore, as they said, *What have we to doe with Idols ?* So say you, what have I to doe with pride, and malice, and envie, and earthly mindednesse, and carnall securitie? they are all deceivers and cheaters : this they served such a one, and such a one, therefore I will have nothing to doe with them, *Psal. 62. 10.* the Text saith, *Trust not in oppression* because the oppressour hath a weightie purse, and great friends and meanes, he thinkes to carry all before him. but trust not in oppression, for it will deceive you, so trust not to a proud heart, trust not to a malicious heart, in conclusion it will leave you in the dust, when you looke for consolation, you shall see nothing but misery and confusion, gall of conscience here, and the  
worme

worme that never dyeth hereafter will be the issue thereof.

Secondly, as wee must be carefull not to trust a Lyar, and depend upon a Cheater, so we must be carefull to warne others of sinne; this humanity learnes us, and reason will perswade a man to this, if hee hath escaped robbing by the highway, he tells every passenger, take heede how you passe by such a place least you are surprized: if a man hath taken a Cheater, hee will bid every man have a watchfull eye to the cut-purse lest he be deceived; much more ought wee to have a care of the soules of our brethren, you that have heretofore found by woefull experience the trechery of sin; a proud heart hath couzened you, and a loose heart hath deceived you, when you are delivered and freed from these spoylers and robbers in

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this

this nature, leave a remembrance to your fellow brethren, as is said of *Lots* wife, *Remember Lots wife*; her hankering after *Sodom* brought her confusion; remember *Lots* wife, and bold proud wives and servants, take heede of a proud heart, I was deceived with it, take heede of a malicious heart, I was cozened with it. take heede of a covetous heart, I had like to have beene overthrowne with it, if the Lord had not beene mercifull, I had never beene delivered from it, *Heb. 4. 1, 2.* The place is excellent, take heede, saith the Apostle, lest you also fall short, and as if he had said, you that live in the bosome of the Church, and enjoy the meanes of grace and salvation, you thinke you must needs goe to heaven: take heede this cozened sixtie hundred thousand fighting men in the *Wilderness*,

nesse, they were deceived and ruined, & it slew them; take you heede therefore, remember their dead carcasses, and beware you, least you trust wholly to the meanes, and perish in the meanes, not trusting to God, and relying upon him for your everlasting comfort: and it is that which Saint *Paul* leaves upon record, as a point in his owne experience, *Phil.* 3. 8. speaking there of trusting to mans carnall confidence, if any man could boast of this, and that, saith he, then much more I, *I am an Hebrew of the Hebrewes, and circumcised the eighth day*; and if any man may boast, if any man have cause to trust upon these carnall proppes, I have more than any man, but they leave me in the lurch, and that which I counted gaine, it proved losse; as who should say, you that live, remember this, I thought to be saved by

my priviledges, and I trusted to my performances, I thought none should goe to heaven, if not learned *Paul*, and judicious *Paul*, and experienced *Paul*, but these left me in the lurch in conclusion, therefore take heed that you trust not thereunto.

Wee come now to the affection which the holy man had to this sinfull distemper in this nature; the Text saith, *Remove from me the way of lying, take it away*, that is the phrase, *I will doe what I can Lord, and doe thou what I cannot, but however it is take it away from my soule.*

The Point is this, *A good heart is in good earnest content to part with any corruption*: What *David* did, a good man must doe, the ground is the same, and the worke of grace is the same, a good heart is in good earnest content to part with any corruption, he doth not put  
off

off God with good words, and  
thinke to satisfie God with  
faire speeches, but it is seriously  
and sadly, and in good earnest  
content to part with any cor-  
ruption: Hee doth not say  
Lord, take away some stile out  
of the way, or take away some  
logge or impediment in the  
way of sinning, I would not be  
disparaged and disgraced and  
troubled in sinning, no Lord,  
take away the way of sinning,  
that I may never walke in that  
way more: this was the guise  
of the soule of the holy man;  
and it is so with every holy  
man, and *Hos. 14. 2.* and it was  
so with the converted Church,  
when their hearts were hum-  
bled, and they came to seeke  
the Lord, they say, take away  
from us all our iniquitie, and  
receive us graciously: they doe  
not halfe it with God and  
patch it, and peece-meale it;  
but oh take away all iniquitie,

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even the greatest and the least and the dearest, take away all Lord, not onely the open and the knowne, but the secret and the hidden, Lord take away all iniquitie, and receive us graciously : In the old Law the burnt offering was all to be burnt ; so is it with a sound heart, when it offers a whole burnt offering to the Lord of sinne, leave not a haire or a hoofe behind, but let all be consumed, and all over-mastered, and subdued: so *Psal.* 119. 133.

*Let not any iniquitie have dominion over thy servant ;* markē the generalitie, there is none exempted, none reserved, there is no reservation, not one Lord

*Let no sinne have dominion over me.* A good heart will not deal with sinne as the people of *Israel* dealt with the *Cananites*, the Lord commanded them to drive out the *Cananites* and leave none there, but they for  
their



their owne profit would not destroy them utterly but made them tributaries, but a sound heart will not thus deale with sinne, he would have it utterly removed : it is a base thing that a man should retribute from his sinnes, he will not banish all malice, but he will take tribute of malice, that hee may vex those he hath some secret spleene against, but this is the course, every man should take up, we should banish all sinne, every *Cananite*, every corruption, and not onely not suffer it to dwell with us, but not to be among us ; therefore looke what *Haman* did against *Mordecai*, hee was not content to kill *Mordecai* alone, but hee hated the whole Nation of the *Iewes* : therefore hee would be at the charge to dispatch the whole nation ; let but the King send out his decree, and hee would be at the charge for the

destroying of the Iewes, this shewes the malice of the man; so it might be with our malice against sinne, a man must not onely hate a base beggerly corruption, a poore *Mordecai* that will not profit, but the whole nation of corruption abandon that, God hath given out his warrant against every corruption, therefore be thou at the charge to execute it, and set thy selfe against the whole nation of rebellion of heart, and distemper of spirit; this ought to be the guise and frame of the soule. I have done with the prooffe of the Point: we come now to open the Point; when I say the good heart is content to part with any corruption, this parting of sinne and the soule appeare in two particulars: First, hee labours and strives and endeavours to doe what he can himselfe; secondly, he goes to God to doe that  
he

he is notable : first for the former, the endeavour and strife of a sinner, for the parting of his sinne and his soule, it appeares in foure particulars, in all which we may fully perceive, that in the soule of a gracious man, there is this resolution to make a breach betweene his soule and his distempers : first, a sound heart is ready to take the least notice of any thing that is unlawfull, it hearkens to any information, that may discover any thing to be sinnefull in any measure, after any manner ; this is one argument that the soule is resolved to part with any sinne, because it is marvellous ready to heare any thing against sinne that it might part there from ; a man that doth seriously desire to remove another out of his possession, the course whereby hee doth expresse his affection is this, he is ready to

heare any report, and hearken to any relation by any man, after any manner, that will beare an action against the party, and hee will not onely heare it, but record it, and make his advantage of it, that he may remove the man if it be possible out of his possession; so it is with a gracious heart, when the soule of a faithfull Saint of God is weary of his inmate, of the sinfull body of death that hangs about him, and would dispossesse it, and reforme it were it in his power, not onely the dominion of it, but the presence of it in his heart any longer, hee is ready to hearken to the least information, from any occasion, from any speech, from any action of the meanest Saint of God, that appears in his course and conversation, whereby he make it questionable, such a course is sinnefull, and

and such a practice unlawful, he is very carefull to attend, & lay his heart leuill thereunto; nay, if his enemy out of malice and spleene, and envie, shall cast any thing upon him as a matter unlawfull, it will make his heart shake within him, and he begins to consider, I never thought such a course unlawfull, and such a practice unwarrantable, I see such a man dares not doe it, if it be a sinne, why should not I reforme it as well as another, and if it be not a sinne, why should he abridge himselfe of that liberty which is lawfull, and the soule will never be quieted, till it get sound information, what is lawfull, and may be performed, and what is unlawfull, and ought to be avoided: this is an argument, that hee is willing to part with his corruptions, because hee is willing to know what is euill, that hee  
may

may avoid it, *Iob 6. 24. Teach thou me, and I will hold my tongue, cause mee to understand wherein I have erred: He doth not quarrell with the man that counsellis him, or wrangle with the man that adviseth him, but teach thou me, and I will hold my tongue; I know not, I perceive not, but cause me to know, informe soundly, reprove mee thoroughly wherein I have done amisse, Nay, Iob 34. 32. it is a fine passage, What I know not, teach thou me, if I have done amisse I will doe so no more: he is willing to heare any thing, willing to be informed, he will not cast off counsell, and reproofe with matter of scorne, and say, I know as well as you, let every tubbe stand upon his owne bottome, meddle you with your owne matters, and doe not you come in another mans Diocesse; no, a gracious heart will not doe this, but what*

what I know not teach thou me, if I have done iniquitie, I will doe it no more: a gracious heart when he cannot see himselfe, will be suspicious, what courses are unlawfull, and will seeke direction from God, that he may clearly perceive it, and reforme it and avoid it: the heart of man is deceitfull above all things, therefore a good man when he hath searched what he can, if hee heare of any tricke and device that a carnall hypocrite may have, he searcheth and seekes, am I such a one? and hee lookes up to heaven, and saith, Lord thou knowest the heart, let mee know it, thou knowest the windings of this soule of mine, let me understand it that I may not be couzened.

The second is this, when the sound heart is informed of the sinne with evidence of reason, it yeelds quietly, and fits  
downe

downe convinced, and submit it selfe to the authority of the power of the truth; this is another thing, a gracious heart, as it will not when there is no reason to gainsay a truth, so it will not invent trickes to defeat the power of the truth when it is evident, and plaine-ly brought home to the judgement, this is certaine, though a man out of a carnall minde, because flesh will have his bouts, although a gracious heart sometimes when it is informed, and Reasons are found, and Scriptures undeniable, it will a little quarrell and wrangle for the while: yet when it seeth it cannot answer the argument, it will be content to embrace the reason and be framed thereby, and submit to the rule thereof, *Iob* 40.4. when the Lord came to schoole *Iob*, and had informed him of his owne excellencie, and his



his basenesse, he yeelds up the bucklers presently, once have I spoken, but I will not answer, yea twice, but I will proceed no further, as who should say, I have spoken foolishly, and said unadvisedly, but I will say it no more, and famous is that of the *Cananitishe* woman, when Christ was hot upon her, and called her dogge, truth Lord saith shee, yet the dogges may eate of the crummes that fall from their masters table as who should say, I confesse I am as bad as thou speakest, I deny not what I am, I am a dog I yeeld it, yet the dogges lye under the table, that is all I crave and aske, that I may lye under the table and waile for crummes of mercy, you know how it was with *Peter* when he had denied our Saviour, he doth not wrangle it out & colour it over, but the very looke of our Saviour was enough to make him goe out  
and

and weepe bitterly, if the arguments be plaine, and reason good, it will not cast them behinde his backe, and winke with his eyes, and will not see the truth, but a gracious heart yeelds easily, and comes on comfortably to receive the truth, I confesse this, and experience hath taught as much in this nature in point of conscience, it is possible for the soule, partly out of weakenesse of judgement, not being able to perceive the truth, or else out of a selfe wild distemper which blinds the judgement, it will wrangle against the truth, but in my experience I have observed this is the issue, it will never leave inquiring and disputing about the businesse till it fall that way, the bias of the soule will runne directly towards the truth; it is with a good heart though a weake one, as with a sound stomach though

though distempered; take hot water into a windy stomacke the winde will stirre on one side, and the water on another side, and distemper the stomacke, but let the party take a little Methridate, the Methridate closing with the stomacke will ease a man, and refresh a man in this kinde: so a good man hath a weake judgement in this kinde, and sometimes a distempered heart, but when the good word of the Lord, the Cordiall water, the Methridate, when that comes into his minde, and is taken into his soule, a man will quarrell with profit and ease and carnall reason, but yet the soule will bee the better and will close with it, for its everlasting good.

Thirdly when a sound heart hath taken notice and is informed, and upon that information sits downe convinced, then in the third place it will set it selfe

selfe immediatly to the duty whereof it is informed and convinced, when the judgement stands cleare, and the heart yeelds, the floodgate is set open, and the water will flow, if there were any evill before committed, the soule sets upon the reformation of it, if any duty not before performed, it now sets upon the performance thereof; consider of it, it is true I doe not say that when a man is informed and convinced, what is the course God requires, and what is the duty God commands, a man can then doe the duty as hee ought, but hee will doe what he can, and labour for ability to doe that, which for the present he cannot, *Gen. 22. 3.* it was a hard taske that God enjoyned *Abraham*, to sacrifice his beloved and darling sonne *Isaack*, now when the thing was plaine though it was never so hard.

hard, *Abraham* set about it, he got up betimes in the morning, and he and the child went, and the servants and all, and he addresseth himselfe to the performance of the duty, and hee prevents all occasions that might hinder him, his wife was not acquainted with it, his servants knew nothing of the matter: so if a man be the sonne of faithfull *Abraham*, if the Lord commands it, though it bee the killing of a darling secure, tender, beloved lust, if the Lord say it must bee done, this sinne must bee abandoned, this corruption must bee reformed, though it bee never so profitable, and bring never so much contentment; hee will rise betimes in the morning, that is, hee will use all meanes, and imploy all helpees for the accomplishing of it. A gracious heart if his minde be informed and his conscience convinced  
of

of a duty, he will set upon the duty, it is a thing I would have you remember, it is a marvelous distemper of Spirit, when people speake thus, I confesse it is a thing that ought to be avoyded, the word forbids it, the Lord condemnes it, and my conscience goes against it, but what would you have me doe? I cannot set into the worke; I cannot goe on in the worke, why then lay all aside, lay sincerity aside, for it cannot stand with sinceritie, that I should be informed, and convinced of a duty which the Lord requires at my hands, and I not set upon it. I doe not say a found heart will not doe it as he ought, but he will strive to get abilitie to performe that God requires. Alas saith the Gallant I confesse these fashions are fooleries, but what shall I doe out of fashion with the world, the Text saith,

*fashion*

*fashion not your selves after the world,* but the truth is I know not how to get out, and how to get in, it is a strict passage, art thou informed of a duty and convinced of it, and is thy heart perswaded of it, and wilt thou not set about it? where is grace then, Civillitie will reforme, Hypocrisie will reforme, Nature will reforme, Reason will reforme a man in outward things, but if a man will not part with an apish fashion, a foolery, how will he part with all sinne, that will not part with the shadow, the appearance of sinne? I conclude thus, he that is informed and convinced, what is sin, and ought to be avoided, and will not addresse himselfe to reforme it, that man is not under the power of the Word and therefore hath no power of grace, but hee that knowes the Word of God  
requires

requires this, and that God exacts this, and is convinced of it, and will not submit to that word, hee is not under the power of the Word, therefore hath no power of grace.

Lastly, as hee is willing to know what he should doe, and is easily convinced of what he is informed, and doth endeavour to doe that whereof he is convinced: so in the last place his heart is content to take up the hardest meanes, the sharpest medicines, that God hath appointed for the killing and slaying of his corruptions, if there bee any medicine in the world more keene then other, any meanes more sharpe then other that may cut off his base distempers, a gracious heart will be content to take up that, that it may serve his turne, that there might bee reformation made. I expresse it thus, take an arme or a legge that hath a

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Gangrene, the nature of the  
sore is, that it will infect, and  
spread, and kill the whole man,  
now the Chirurgion comes and  
tells the patient, either you must  
lose your legge, or your life,  
either you must have your arme  
cut off, or you will cut off your  
dayes, there is no other reme-  
dy, why then if the patient  
say hee will abide the worst,  
every man will say he doth not  
purpose to live; if he did pur-  
pose to maintaine life, hee  
would take away that which  
will take away life: So it is  
here with some kinde of baser  
sinnes, I meane grosser, opener  
notoriously crimes that I may  
so say are scandalously vile,  
there is no way in the world,  
but there must be some sharpe  
corrasive applied, or else the  
soule will never bee separated  
from these, there must be some  
strong corrasive and sharpe me-  
dicine applied, now if the  
soule

ſoule will not take that corraſiue, and medicine, he doth not purpoſe to part with ſinne, becauſe hee will not uſe the meanes that may take away ſinne; as for inſtance a man hath gotten an eſtate by theeuerie and couzenage and the like, now when the Word of God come home to his conſcience and informes him, and tells him he muſt ſatiſfie every man, that is the thing, he muſt make ſatiſfaction, for hee ſhould humble himſelfe and bemoane his eſtate with teares, that will not ſerue the turne, nothing will cure him, but ſatiſfaction that is the Gangrene that muſt be cut off, but then hee will ſay moſt of his eſtate was gotten by this meanes, and if hee make ſatiſfaction hee ſhall beggar himſelfe, but if hee bee content in good earneſt to part with his ſinnes, he will take this courſe  
becauſe

because nothing else will doe the deed, a Broker in *London* that had gotten much by couzning, when the Word came home unto him, and discovered his sinnes, hee was content to make satisfaction till it came to five and ten pound, but when it came to an hundred pound he flew off; I will passe no judgement upon him, but his course was base before, and so it was afterwards, a man that deales falsely, this is the medicine this is the corrasive that must cure him, thus *Zachens* did. If I have wronged any man saith he by forged cavelation, let him come I will restore him fourefold. A gracious heart that is truly wrought upon will apply this medicine; the other instance is this, imagine a man that lives in the bosome of the Church, a great professour hath beene either openly drunk,

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or

or hath beene a knowne adulterer, there is no cure for this man, let him fast and pray, and humble his soule, and cry and howle, I know not how this mans conscience can be quieted unlesse he make publicke confession in the Congregation, hee must not onely satisfie his owne conscience, but hee must satisfie the Congregation, the Church of God hath beene wronged, and the Church of Christ dishonoured and discredited, hee must therefore undergoe publick pennance, as his offence was publicke, this is a sharpe medicine, and corrasive, but a good heart will take it up, as an antient spake, hee lay at the Church doore and said, spit upon me, cast me out of your Congregation, so God cast not my soule out of heaven I care not. Thus much a good heart will doe, and then he is content in good earnest to  
part

part with his corruptions, hee is willing to know what is sinne, he yeelds when hee is informed, and readily embraceth what hee yeelds to, nay he will take the sharpest medicine to doe him good, but if yet the sinner findes that hee cannot be rid of his corruptions and distempers. then he goeth to God, and intreats him to doe that for him which he cannot doe himselfe, and that appeares in three things The first passage is this, it looks unto the truth of God, and it wisheth and welcomes those truths that are in reason most powerfull to prevaile with his soule, and most likely to worke most effectually, for the subduing of his finnes, that when he cannot doe what hee would, and master his finnes as he desires, he wisheth that the Lord would direct some man by some powerfull truth to

L. 2                      plucke

plucke these rebellions out of his soule, hee wisheth and hee wellcomes, and he takes those truths that may be powerfull and effectuall this way, so that the soule makes his moane to God and complaines as *David* did, *ye are too hard for mee yee sonnes of Zeruiah*, Oh Lord, these corruptions sticke too fast, they are too strong, they are too mighty for me, I am not able to remove them, but Lord, take them thou away from my soule, take away the way of iniquitie from me, nay, teare them from me, nay, doe what thou wilt with my soule, onely remove them from my my soule, this is a gracious heart now, nay, the Lord takes this as his proper worke and speciall prerogative, I take away the heart of stone, and I give the heart of flesh, this is his perogative royall, none meddles with it but he, therefore

fore the soule argues thus,  
Lord, thou hast said, that thou  
takest away the heart of flint,  
thou hast promised to subdue  
a stubborne spirit, and to ma-  
ster a malicious vaine spirit,  
Lord doe this for the soule of  
thy servant, take away these  
distempers, and in thy faith-  
fullnesse, answer the desires of  
the soule of thy servant, helpe  
me Lord against the rage of  
these sinnesfull distempers, and  
when the truth of Christ layes  
battery against a mans heart,  
and that it brings and sets up  
another frame and disposition  
of heart, the soule lies under  
the blow, and closeth with that  
truth, more of that Lord, oh  
there againe Lord. A man  
that is troubled with the  
toothach, if the Tooth-drawer  
apply his instrument, and hee  
find hee hath hold of it, hee  
saith, that is it, pull it out, leave  
nothing behind. So when the

foule is under the stroake of strong distemper, if hee make conscience of these things, when the word comes home to his foule, and meetes with that distemper, he saith Lord. plucke out all of it, that I may never see that pride more that I may never see that malice more, leave not a stumpe behinde, Lord, that I may be freed from that cursed distemper of spirit, this is the difference betweene a varnished hypocrite, and a sound heart, a wretched unsound heart, it feares least the Word should come home to it, it feares the blow when hee seeth it comming, hee wisheth he were ridde of the place, or the Minister ridde of that point; but a sound heart feares least the Word should not come close enough, it is conscious to it selfe, and knowes and sees, I have heard such Sermons, and such terrors, and  
such



ſuch mercies revealed, and I am ſtill to this day ſtubborne, to this day rebellious; ſo that I feare nothing will prevaile with mee, nothing will get ground againſt this rebellious ſpirit of mine, I feare the Word will not touch me, nor maſter this rebellious ſpirit, this is ſomewhat, you meane in good earneſt that you and your ſinne will part; it is a fine paſſage *Zach. 13. 6.* One meetes him and aſkes him, where hadſt thou this wound? I was wounded in the houſe of my friend; a gracious heart counts the Miniſter a friendly Miniſter, and a friendly Word that cuts his heart to the quicke, and goeth to the coare of his corruptions, oh the wound was the wound of a friend, it was a friendly re-prooſe, the Miniſter ſpake friendly to mee that wounded my corruptions, I ſaw the

L 4 coare

coare comming, why this is  
forre what when the soule can  
wellcome such truths, as are  
for the a wakening of it.

Secondly, as the soule wish-  
eth and wellcomes those par-  
ticular truths, that may awa-  
ken and overpower a dis-tem-  
per, and leave a contrary grace,  
so it is restless before God be-  
pleased for to worke this, be-  
fore it see every corruption  
mastered, and the frame of  
sinne tottered at a restlesly  
looking to God, and restlesly  
waiting upon God, why when  
will it once be? such a mans  
heart is broken, and such a  
mans conscience awakened,  
and such a mans spirit brought  
low, and Lord, shall nothing  
prevaile with me? He is rest-  
lesse in seeking unto the Lord  
till he see every sinne mas-  
tered, and every corruption o-  
verpowred, so that though it  
be inherent, yet it is not reg-  
nant.

nant. The *Irish* man being malicious and fearefull, he never thinkes his enemy killed till he hath cut off his head, hee will be sure to make him past recovery; so a gracious heart never thinkes his sinnes are slaine, till hee see the strength and power thereof inbued in every particular more or lesse, till hee see the very bloud and life of his corruptions removed this is that a gracious heart is restlesse and intreats at Gods hand from day to day, therefore it is a fine passage, *Rom. 7. 24. Oh wretched man that I am, who shall deliver me from this body of death;* marke the weight of his complaint, hee doth not say, deliver mee from the stroake of sinne, or the action of sinne, but from the body of sinne, there is a body of pride, there is a body of malice, a body of anger, a body of the cursed dissem-

pers of a mans soule; now a gracious heart is not content to be freed onely from the tongue of pride, that hee may not speake proudly, but Lord deliver mee from the body of pride, from the body of malice, from the inward frame of my distempers: in a word, looke what *Haman* said concerning *Mordecai*, when hee had all the cappes in the country, and all knees bowing to him, *What availeth this*, saith he, *so long as I see Mordecai sit in the Kings gate?* So saith a gracious heart, what availes it me, that I am not a theefe, or a drunkard, or an adulterer, if yet this proud heart prevailes, this proud heart and carnall confidence of mine will bring my soule into everlasting destruction, the soule is restless till the Lord looke upon him, and deliver him from his corruptions.

The

The third thing is this, that the soule is content that God shall doe what hee will with his corruptions, take them away after what manner hee please, though it bee upon the hardest tearmes in the world, as it welcomes those truths that may worke, as it is restless till they doe worke, so it is contented that the Lord should worke upon sinne, and subdue it upon the hardest tearmes in the world. A covetous man if nothing but beggery will loosen his heart from the world, then hee will pray the Lord to make him give away all, and leave himselfe a beggar so hee may have a liberall heart: So if a man bee notable to subdue the pride of his heart, a man hath great parts and abilities, and hee prances up himselfe therein, if there bee nothing will cure this timpany, if nothing will doe the deede, un-

lesse God knock off the wheels and leave him in the dust, and make him the off-scouring of the world, yet a gracious heart though this be hard faith, Lord let mee have an humble heart whatever it costs me, this man now is in good earnest content to part with his corruptions.

For the use of the point wee have first here a matter of lamentation, and I know not whether wee are to condemne the evill of the world, or mourne for the evill that appeares in the hearts and lives of men, but this is sure, that if this be the behaviour of a sound heart, then there is little soundnesse and uprightnesse in the world, not to hover in generall, but to pitch upon particulars which is the life of application, let me make it appeare in these three particulars, this is a bill of inditement and falls  
heavy

heavy and foule upon these three sorts; the first is the prophane person. the second is the indulgent hypocrite, he is very loath to part with his corruptions, if this be true, if this bee the frame of heart which *David* expresseth, and is in the soule of every good man, then judge you, I will say nothing, but judge you, set downe the sentence, what doe you thinke of those that are content rather to part with their blood and with their hearts, then with their base corruptions? I meane the prophane, carnall wicked of the world, they are so farre from being content to have their sinnes taken away, that they are not willing to heare of it, they are not willing that the Minister should meddle with them, or that any man should touch them or come neare them. nay there is no power outwardly that can pre-

prevaile, no abilitie in any meanes that is able to reare these distempers away from their soules, and plucke the cup from the drunkard, or the dalliance from the adulterer, or a fashion from the fashion-monger, they are up in armes presently, nay observe it men must beware if they meddle with these things, they will take away mens credit and liberty, and life many times, rather then they will suffer their corruptions to bee remooved, and their soules humbled by the power of the Word. *John* must rather lose his head then *Herod* his incestuous adultery. Nay the league of these men with their lusts it is everlasting, *Ier.* 18.12, when the Prophet came early and late speaking to the people, this is the good and ancient way walk in it, mark how they answer, we will walke in our owne wayes, and as they



they resolved so they did, *Jer.*  
8. 5. the Text saith, when the  
Prophet came to speake to  
them, and informe them of  
their wicked wayes, and plucke  
away their corruptions, they  
tooke hold upon their deceits,  
the phrase is strange, this is all  
the quarrell in the world be-  
twene the Minister and the  
hearts of the people; we come  
to plucke away your sinnes,  
wee would pull downe your  
proud heart, and subdue your  
cursed distempers, and you  
take hold of your lusts, you take  
hold of pride and will conti-  
nue proud still, you take hold  
of malice, and you will be ma-  
licious still, in despight of God  
and Ministers, and counsels, and  
directions and what ever comes  
to the contrary; looke as the  
Philistims dealt with the Arke,  
so these prophane carnall  
hearts deale with the Word of  
the Lord, when it comes to  
take

take away their distempers, 1 Sam 4. 9. when the people of *Israel* brought the Arke into the Campe, they began to be amazed, and said there was never such a thing before, therefore say they, *strengthen your hand, O yee Philistims, and quit your selves, that yee be not servants to the Hebrewes.* The Arke was a type of Christ now if they would have beene ruled by Christ, and have received him they might have beene blessed by Christ, but all is gone when the arke comes to take away their sinnes, therefore they joyne hand in hand, and strengthen themselves against him, so it is with a naughty and carnall heart, when they see the word of God close, that the ministry of the Gospel is keene and pierceth, when a man shall not hover in the generall, that a man may bee a Christian, and prophane, (a swearing

swearing, lying, prophane Christian) but the word will pluck away every corruption, and master every lust, when they finde the ministry thus strong, and the Word thus keene, and the worke of Gods Spirit thus mighty, they arme themselves and say, Play the men O yee *Philistines*, they bend head, and hand, and heart together; looke either to master the power of the Word, or to lay downe the power of your corruptions; therefore take heede of the nice, precise, curious counsell that the word reveales, and the ministers would presse upon you. The resolution of these men is that of *Ruth* and *Naomi*; they say to their sinnes as they did, nothing but death shall part us, the contentious man will part with his estate, before hee will part with his brangling, to the ambitious man will be content that God shall

shall take away his Word and Spirit, but shall not take away his vaine glory, you will not part with your sinnes untill death, why you shall live in your sinnes here, and you shall bee damned for ever for your sinne; wee have now done with the carnall Gospeller and prophane person.

Wee will now trade in the second place with the indulgent hypocrite, I use this terme because it fits the passage of the point in hand, and he is cashiered and cast out, as not sharing in, as not partaking of the least dramme of uprightnesse of heart, this indulgent hypocrite, I compare to a fond cockering father, that never loves to have his child out of his sight, but if hee die, hee will die with him almost: So this hypocrite, hee is not willing to see an everlasting divorce  
be-

betweene sinne and his soule,  
he hath some secret haunt of  
heart, and distemper of spirit,  
and hee will leave them now  
and then a little, but hee will  
not part wholly with them,  
the soule of the hypocrite  
is hankering after those se-  
cret distempers of spirit,  
and though sometimes the  
Word doth overpower him,  
and the worke of consci-  
ence doth make him, not  
dare to live with his sinnes,  
yea hee will meete with his  
sinnes as occasion serves, and  
they will mainetaine their old  
league and friendship in this  
case, as it is with a cockering  
father, when sometimes the  
friends perswade him, and ne-  
cessitie forceth him, and hee  
seeth hee must put out his child  
to schoole, or else hee will be  
spoiled, loath he is to have him  
goe out of sight, but goe hee  
must, therefore goe he shall,  
but

but his conclusion is this, hee will see him once a quarter, or every good time : or looke as it is with servants in a family that intend marriage before the master be acquainted with it, though the master turne one of them out of the house, that they doe not dwell together, yet they will meete one another, and conferre with one another as occasion serves. So it is with this indulgent hypocrite, he is very tender over his old ancient darling distempers, privie pride, and secret selfe-love, and carnall confidence, and earthly mindednesse, he is not able to part wholly with these, but if reason force him, and conscience presse him, and he must part with his profit if he be covetous, then with a sad heart hee parts with his base profit, away you must, I must ceazen, no more ; and ease away you must, I must suffer for

for the cause of Christ, but though he puts them from under his wings, thus for the present, yet he will not have them goe farre, but he must heare of them, and see them at some seasons: so the Tradesman, he hath his fingers knockt off from base dealings and false weights, and measures, but when the faire comes, and advantage comes, hee will send for couzening againe; so hee that prizeth his liberty more than the Gospell and truth, and he that prizeth his honour more than Gods honor, & yet saith he must abandon all, and forsake al if dangers approach, and miseries are at hand, then he can send for securitie, and shift for himselfe, and by base dealing maintaine his owne quiet: this I take to be the indulgent hypocrite, and mee thinkes it is like *Pharaohs* dealing, when *Pharaoh* was battered

red

red with the hand of God, and the judgements of God pursued him, *Exod*, 8. 28. he could not beare it out, and therefore was content to let the people goe and sacrifice to the Lord, but goe not farre, saith he; so this indulgent hypocrite saith, ease, you and I must part, and profit, you and I must part, but goe not farre in the meantime, let me heare of you as occasion serves: this is the guise of this hypocrite, which is indeed professely opposite to soundnesse and uprightnesse, and this wretched hypocritical person, discovers the falsenesse of his heart in three particulars, first, if there be search made, or information given touching his sinnes, hee will not be knowne of it, hee will not be seene to owne any sinne in the world, but hee puts a new suite and a new tyre upon his base courses, and he in-  
vents



vents away and shift to make that he doth lawfull, and then no man shall condemne that he doth as unlawfull: it is a prettie passage, it is with the soule as it was with *Abraham* and *Sarah*, *Gen. 12. 13.* *Abraham* was very fearefull becaute his wife was beautifull, least hee should be slaine for her sake; now marke the covenant, *Therefore say I am thy brother*, say so though she lied. So observe it, corruptions make a covenant with a corrupt heart, as covetousnesse makes a covenant with a miserable carnall base heart, and saith, if the case so require it; and the necessitie of the Church expects it, that I should give somewhat liberally, if any such occasion comes, saith the soule to covetousnesse, I am resolved not to give, but to be close-fisted: but then some will say this man is a covetous man, oh say

say not you so by any meanes, but say I have a great family and a great charge, and then I shall save my money and my credit too, now covetousnesse is no more covetousnesse, it hath put on a new suite, it is frugality now. So ease and liberty make an agreement with the soule, if it be so that I must bee compelled to suffer, the times are dangerous, if misery and calamity should come upon us, I am resolved to suffer nothing, but say not so by no meanes, but if any man say, you will not performe your duty, unlesse you bee forced to your duty, say not so, but say thus, my conscience is fully informed upon good grounds, though I am not informed yet, say so, and I shall save my ease and honour and all, this is base cozage, the soule deales in this kind as *Rahel* with the Idolls, or *Rahab* with the spies, when  
*Laban*

*Laban* came to inquire of his Idolls, shee tooke the Idolls and sate upon them, and shee let him search all the stufte but that, and her excuse was the custome of women was upon her, so the indulgent hypocrite, he will be content to have his heart and life ransackt and searcht, till it comes to his idoll pri'e or vaine glory, or time serving, but if it come to this Idoll, the soule will sit upon this Idoll, and then it is not the Idoll, but a kinde of excellencie he doth pretend, so tell the fashion-monger of this and that, it is not pride, but it is comlinesse, the fashion is under, but comlinesse is ever; this now is a cockering hypocrite.

Secondly, if it be so that this wretched heart be both informed and his conscience be convinced that it is a sinne hee must amend it, and ought to

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re-

reforme it, then the second passage is this, he doth goe very slowly about the reformation of this, he whyles off the proceedings against his sinne, hee saith it must be so and ought to be so, and hee will take a convenient time to reforme the sinne, and in the meane time he commits the sinne, looke as it is with a sleepeie Magistrate or cockering father, if a man pleade to one of the misorder of the towne that must bee reformed, and to other that the child hath done things that cannot be excused, they say it is true, and I will take a time to requite it saith the father, and observe a convenient season to reforme it, but the one neglects the child, and corrects it not, and the other neglects the sinne and reformes it not, this is false dealing with the Lord, this is a lively picture of an indulgent hypocrite,  
some.

sometimes reason convinceth him and hee yeeldeth ; I confesse I should pray in my family, and I confesse my heart is cowardly and base , and I should suffer for Christ, and let libertie and honour lye rather then let the cause of Christ goe, but alas what should I doe? I shall take a convenient time to reforme these things, all things cannot be done at once, threaten their sinnes and they will require it, but in the meane time they pardon their sinnes, I will pray in my family, and reforme my servants, but that time of reformation will never come, they are loath to deale hardly, loath to proceede to reformation of the evils that are deare and tender unto them, you know what he sayd, father I will goe into the Vineyard but went not, and they in *Deut.* all that the Lord hath commanded,

we will doe, but did it not, they were all shell and no substance at all.

Thirdly, if hee doe proceede or be forced to proceede, and labour for the reformation of his sinnes, the third passage is this, hee will not deale thoroughly, hee will not deale keenely with his corruptions, but hee will dally with it, he will not have a totall separation made, and a thorough execution against sinne, but onely a moderation, and some connivance at sinne, though he layes some kinde of punishment upon it, and snubs his corruptions, yet he will not kill it, hee threatens his evill and reformes it in some measure but hee will not abandon it utterly, that he may never have more societie with it, take notice of the guise of this hypocrite, you shall commonly have him complaining of too harsh preaching, there

there is wisdom in all things, these things are able to gaster a mans conscience, and terrifie mens soules, the English of it is this, take heed that you doe not smite sinne too hard, and torment the devill too much, you shall hardly heare of a good heart that is sensible of his sinne and tired therewith, but hee thinkes, more of that Lord, and yet more sharpely and keene-ly, I am afraid that the Word will not come close enough, and that the Minister will not meeete with my sinnes and plucke away my corruptions from mee; when *Abalon* rebelled against *David*, and conspired against his kingdome, hee gives this charge, deale kindly with the young man for my sake, hee hath dealt basely with mee, but deale kindly with him for my sake,

as who should say, hee must be suppressed I confesse it, hee must bee subdued I acknowledge it, but take him, doe not kill him by no meanes; so this hypocriticall heart saith, deale kindly with pride, I cannot part with it, deale kindly with carnall confidence, I cannot live without it: a man may dally though he commit not adultery, a man may pot it a little, though he be not drunke, oh deale kindly with drunkennesse, and deale kindly with wantonnes, these are the guises of wretched hypocrites: whereas I beseech you observe it, a gracious heart is like that spoken of, *Deut. 13. 8.* the Lord gave this charge, *If thy brother the sonne of thy mother, or thy sonne, or the sonne of thy daughter, or the wife of thy bosome, or thy friend which is as thine owne soule shall entice thee secretly, let us goe serve other gods, thou shalt*



*shall not spare him*; this is the frame of a gracious heart indeede, and of a sound heart indeede, that is content to have his corruptions, though never so deare removed from him, that will not pittie his sinne, that will shew no mercie to pride, no mercie to earthli-mindednesse, but will slay them, this is sound dealing indeede. Wee see then all this while, that this man hides his sinne and will not be knowne of it, and when he knowes it, he will not kill it but put in bayle, and when hee doth proceede against it, hee will not slay it, but onely snibbe it a little, this is a rotten naughtie heart, it is not content to part with his sinnes, which is the frame of every good heart.

Now in the second place, it is a word of exhortation, you see the way, walke in it, you see what God requires, doe

M 4      what

what you know, you see what a sincere heart will doe, therefore call and knocke at one anothers doore, is my heart good you beare in hand, so this will trie it, a good heart is content to part with any corruption, art thou so? say it is so? aske thy heart, am I content to part with the world, and idlenesse and pride, are you content to pray in your family, and reforme your servants? then you have sincere hearts, goe your wayes, and goe comfortably, goe cheerefully, and the God of heaven goe with you, if there be a Saint in heaven, thou art one heare upon earth, if there be a sound heart in heaven, thou hast a sound heart here, though thou art weake and feeble, but doe it to purpose now, doe not pretend faire, and fall short, halfe in *Egypt*, and halfe out of *Egypt*, body out of *Egypt*, and heart  
in

in *Egypt*, but take away all, and then the worke is sincere, profit might perswade you to this, doe not trouble your selves to thinke, if I leave all my sinfull courses what will become of my comfort, and honour, and contentment? Why, you shall not lose these, but onely alter these and change them for better, what profit is it to be proud, and dogged, and waward, and snarling at Gods truth? What profit is got by covetousnesse and cheating? all these profits and pleasures and contentments, are but shadowes and lying vanitie, there is woe in all thy wealth, and poyson in all thy prosperity, and the best are but temporary, and mutable, insufficient, but part with these, and have eternall joy and everlasting comfort, and durable riches, doe but change therefore, it is not the leaving of these, but the

M 5      laying

laying out of these; a man will doe much for a good purchase, he that hath a faire bargain, and a great penny worth, though hee hath some old gold, hee is loath to part, withall, yet if for so many hundreds as hee layes downe shall have so many hundreds a yeare, he will art with his old gold for such a purchase; so you shall not lose your profit and pleasure and contentment, but lay them out for a greater fold; *He that leaves father or mother or friends for my sake shall have a hundred fold here and everlasting happinesse here after*; the purchase is propounded, therefore bring out your old gold, those old pleasures, those old contentments and delights in the world, bring all out, and lay all downe before Christ, and part with all for Christ, and you shall receive comfort here, and everlasting  
h-ppi-

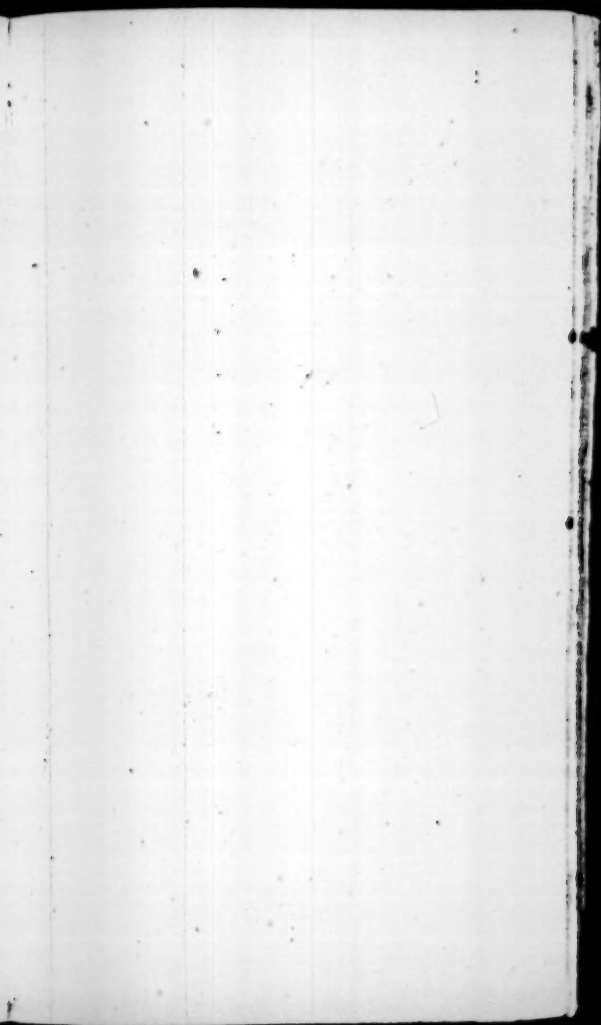
happinesse hereafter; but if profit cannot prevaile with you, yet let danger force you hereunto: know therefore there is danger in the neglect thereof, if you would not have God take away your sinnes, the truth is, God will take away his mercy from you, and God will take away his grace and spirit from you, you shall never have it upon these termes: is there any man such a babe in nature, that hee will not part with the wound that will kill him; is there any man so foolish that hee will not take that physicke which should purge him, when he knowes it will recover him? Take notice of it, one of these two things you must take, either part with thy sinne, or part with happinesse, either suffer God to take away thy sinnes, or else he will take away his mercy, *Psal. 53. Thou art a God that lovest not wicked-*

nesse; if you will have sinne dwell in your soules, God will never dwell with you, nor you shall never dwell with him, if you will harbour and hold your finnes, you must hold your shame too, you will not part with your finnes, you must part with heaven, for there is no comming there for you with your finnes.

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**Heavie**

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Heavie afflictions  
breeds earnest prayers  
from the wicked.

PROV. 1.28,29.

*Then shall they call upon me, but  
I will not answer, they shall  
seeke me early, but they shall  
not finde me.*

**¶** Or the coherence of  
these words know  
thus much from the  
20. verse to the end  
wee shall take notice of two  
things mainely intended by the  
Spirit of God. First, the kind  
loving

loving and passionate invitation of wisedome to simple, sinfull, scornfull wretches, this we shall observe from the 20. verse to the 23. there wisedome cryeth earnestly and uttereth her voyce in the streets, that is, shee presseth in with a kind of violence to win and woe the soules of sinners that at last they may know the things belonging to their peace. The second is the issue and successe that the voyce of wisedome found in the hearts of those to whom shee spake, and the successe is double, the first is the contempt of scornors against the call of wisedome, they stop their eares, and harden their hearts, and will not submit to Christ, and bee ruled by him, and that in the 24. and 25. verses, the second issue is in the words of the Text, they rejected God, & God rejected the, they cast his call behind their backs,

backes, and therefore hee call-  
leth off them, *Then shall they  
call*, saith the Text, *but I will  
not heare*; they that rejected  
mercie offered, shall not ob-  
taine mercie sought and desi-  
red, this is the scope of the  
words, *Then shall they call*, that  
is, in the time of trouble, and  
in the day of distresse, then  
they will call for mercy,  
and comfort, No, saith the  
Lord, time was I offered mer-  
cie, but then mercie was not  
worth the receiving, I called  
and you would not obey, there-  
fore call you shall, and seeke  
you shall, but I will never an-  
swer you, you shall never finde  
me.

In the words observe two  
passages: First, wee have here  
the practise of the wicked, *In  
the time of trouble*. A company  
of scorers and mockers in  
their distresse, they will crie  
and call unto the Lord; Se-  
condly,

condly, we have their successe, God will not heare them: In the former wee have severall particulars to be observed; first, they sought the Lord, and called upon the Lord, a company of scornefull wretches, and wicked reprobates sought the Lord; secondly, observe the time when they sought him, when their calamities did come like a whirlwinde, In the day of trouble then they crie and call, and cry unto the Lord; the last thing is from the manner of it, it was not slightly, but they cried unto the Lord; and withall the Text saith, *They sought him early*, that sheweth their earnestnes, and their crying that sheweth their vehemency, and yet the successe is this, the Lord will not answer: they shall not find him. In the Verse wee have three points of great use: the first is from the time, *Then shall they*

call. The Point is this, *That scornfull persons in the time of affliction, are forced to seeke, and to sue unto the Lord.* Secondly, that when they doe seeke, they seeke somewhat vehemently, and earnestly; the third is this, that howsoever they doe thus seeke, yet the Lord will not answer. The first point is this, *That scornfull wretches in the time of affliction are forced to seeke unto the Lord;* They that have neglected prayer formerly, when trouble comes, and desolation approacheth, then they call and seeke for favour: In the 78. *Psalme, Verse 4.* This is plaine, the children of *Israel* when the Lord slew them, then they sought him, so *Isaiah 25.* The Text saith, that in the time of trouble they will visite the Lord, In the time of prosperitie the Lord calls for holy duties, but then he cannot heare  
of

of you, you wil not visit him but  
in the time of trouble, then the  
Lord shall be acquainted with  
you; Experience teacheth this  
when a man is upon the  
wracke, then hee confesseth  
his sinnes, and then the Lord  
rends a prayer from him, and  
then hee confesseth like *Nah-  
raoh*, *I have sinned, and I and my  
people are wicked, but God is  
just and righteous*, 1 Sam. 12. 19.  
When the people of Israel  
were set a madding after a  
King, *Samuel* made a marvel-  
lous elegant gracious Sermon  
unto them, exhorting them  
not to forsake the Lord, but  
they say in the eight Chapter,  
Nay, but we will have a King;  
as who shold say, have you said  
what you will, is your Sermon  
done, why, yet we will have a  
King, but; but when the Lord  
thundered from heaven, then  
they cried, wee have sinned, he  
is a terrible God, wee see now  
he

he is an angry God, wee observe, it now we have sinned, pray for us, and to the rest of our sinnes we have added this, in asking us a King, when the Lord sent his judgements upon them, then they desired favour, and pardon, and desireth the Prophet to pray for them. The reasons of the Point are two; the first is this, because nature it selfe is proffessely croise unto trouble and vexation, it is tired therewith, and is desirous to be eased thereof; and howsoever a man be never so unreasonable, no counsell takes place in him, yet the Word prevailes not with him, and God cannot rule, yet hee carrieth nature about with him, hee is a man still, he hath flesh and bloud still, therefore when Gall comes to his heart, and the Wormewood into his soule, Nature it selfe will make him in regard of the hor-  
rour

trou that lieth upon him to  
seeke unto God, and endea-  
vour after meanes, to ease and  
retresh him: yon know how  
it is with rebellious children,  
a froward little one however  
he will heare no countell, nor  
receive any direction from the  
Parents, yet when the rod  
comes, and falls heavily, they  
will downe on their knees,  
and aske forgiveness, and na-  
ture forceth this, hee feeles the  
blow, and so useth meanes to  
be eased, even nature compells  
us to seeke for ease, and call for  
succour in the time of trouble;  
Nay, the beasts though never  
so sturdy, yet the bit in their  
mouthes, and the shackles on  
their heeles, and the whippe on  
their backe, will make them  
teachable and tractable; nature  
teacheth us this, therefore so  
long as nature is in a man, af-  
flictions force the soule being  
tired with misery for to seeke  
and



and call and use meanes to be succoured. The second Reason is, because all other meanes are helpes in the time of trouble, and therefore they are forced to seeke to God because all other comforts faile: in the 107 *Psal. ver. 20.* the Prophet speakes of those that travell by sea, when they are tossed by the waves, then they call upon God; as who should say, so long as any thing would doe it, God shall never heare of them, but when all helpes and meanes faile, then God must helpe or no one can. Take a man when outward afflictions ceaze upon him, as in the time of death, friends may talke to him, and companions may mourne for him, but all now leave him in the lurch, unlesse the Lord helpe they cannot, therefore they are forced to repaire to the Lord, and to visit him with their prayers, so then

then the argument is this, if it be so that nature forceth a man in the time of trouble to seeke for ease, and if it be so that all other meanes cannot helpe a man but onely the Lord, then no marvell and that in the time of distresse, the wicked seeke unto the Lord for comfort. This is the first use of the point, is it so that scoffers in the day of trouble are forced to seeke unto the Lord, then this highly commends the price and worth of Gods ordinances, hearing and praying and the like, because in the heaviest times, at a dead lift, when all faile, wicked men then selves are forced to take up these ordinances of God, take a drunkard or an adulterer on his death-bed then let all the profits in the world bee offered him, you see how unprofitable they are, it is a vexation to the drunkard to see his companion,

nay

may all the pleasures of the adulterer they are as so much gall to his conscience, because he hath delighted in those dalliances. Now when all the profits and pleasures in the world are not able to comfort them, then send for a Minister that he may pray for me, pray for you? why I had thought you had not stood in neede of prayer, is prayer come into any reckoning with you, what is the reason of this? why they that scorned prayer formerly, now at the day of death and time of affliction then nothing but Ministers, and Christians, and prayer, why? the reason is, nothing else will hold water and give a man comfort in the day of distresse, therefore let us prize those meanes of salvation, that will be so powerfull and comfortable when all other meanes faile, it is true that wicked men in their

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mad moods, and wicked fits, scoffe and are despisers of the ordinances of God, and what needs this praying and this Bible carrying, and sanctification of Sabbathes, and seeking of God; this is in a drunken moode, but when they come to their wits againe in the day of death and time of trouble, they admire then a such holy courses, and they will seeke such godly courses when trouble comes, then nothing but prayer and good duties, then hee sets a high price and commendation upon these courses, see them therefore and love them because they will bee in account when the day of distresse comes. Secondly, doe afflictions many times force a scorner to seeke unto God, then take notice of the fearefull stubbornnesse of such kinds of spirits that all afflictions, and plagues doe not provoke

voke their soules to be humbled  
and to seeke for that favour of  
God which they stand in neede  
of; goe thou therefore that  
art such a one, and reason thus  
with thy selfe. good Lord  
what a wretched, knotty, sturdy  
heart have I? how many judge-  
ments hath God sent upon the  
nation, how many upon my  
particular, how many upon  
my family, and yet this soule  
is not humbled and enlarged to  
seeke unto the Lord and call  
upon his name, as the diuels  
almost would doe, what a vile  
unreasonable distemper is this,  
one judgement after another,  
and one plague after another,  
did cause *Pharaoh* to confesse  
his finnes, the Lord did wrest  
it out of him, nay the diuels  
beleewe and tremble, *Iam. 2. 19.*  
Good Lord? I beseech you  
thinke of it, what a hard  
hearted *Pharaoh* confesse his  
finnes, and what doe the de-

vills beleeve and tremble at the wrath of God, why then what a hard heart hast thou, that the Lord flasheth hell fire in thy face and sendeth plague after plague, and yet never touched and humbled, all wrests not one prayer from thee. In the third place it is a ground to teach us thus much, never place much confidence in those prayers that are wrung out of a man by force of affliction, the Lord piucks it out of thee whether thou wilt or no, he will make the stoutest hearts to come in, scorers, reprobates, they pray, the Lord makes them cry and howle and call daily upon him, and yet all this while nature forceth them, therefore trust not thou to forced prayer in the day of distresse, that which is commonly most forced, is commonly most false, and therefore shall

fin de

finde little acceptance, it was a speech of a good man that the repentance of a dying man, it is commonly a great feare of a dying repentance, so I say when a man lives wickedly all his life time, and then thinks that a few lazie wishes in the time of trouble will serve the turne, take heed, hypocrites doe thus, and scorners doe thus, and yet are never heard, but rejected, the Lord hee loves prayer and holy duties in the dayes of peace, and when a prayer comes out of love to God, and love to the duty, there is some comfort in this, but little comfort can I or any Minister give you in the time of sicknesse, if you never used to seeke to God in the time of health, for you seeke onely when you are forced thereunto.

The next point is this, that the seeking of scorners is some-

what earnest and vehement,  
but we will come to the third  
which is this, scornefull men,  
wicked mer, they may seeke,  
God earnestly, they may call  
upon him vehemently, and yet  
never bee heard, never receive  
any mercy or acceptance from  
him, *Luk. 13, 24. Strive to enter in  
at the straight gate, for many  
shall strive to enter, but shall not  
be able, it is not any mans power  
to be able to enter; no, no, many  
shall seeke this but shall not  
be able. Adde to this John 8.  
31. It is the heavie doome of  
Christ upon the Scribes and  
Pharisees, yee shall seeke me faith  
he, but shall die in your sinnes;*  
as who should say I offered  
you, grace you refused it, I  
come home to you, you enter-  
taine me not, the time will  
come, when I will lay anguish  
on your hearts, and horrore on  
your soules, and then you shall  
seeke me but shall not find me,  
but



but shall die in your finnes,  
 you will have your finnes,  
 I cannot remove them, you  
 will not suffer me to take place  
 with you, the truth is, you  
 shall die in your finnes, take  
 your proud hearts and goe  
 downe to hell with them, take  
 them, and perish with them,  
 I goe to my father to heaven,  
 but you shall never come  
 there: Our Saviour saith, the  
 time shall come that you shall  
 seeke me, and shall not finde  
 me, but die in your finnes; but  
 you will say, if they may  
 seeke, call, and yet not finde,  
 how comes this to passe, is not  
 seeking the way to finding, is  
 not calling the way to recei-  
 ving, hath not God said, if you  
 aske any thing in my sonnes  
 name, you shall receive it? I say  
 as the Apostle James in ano-  
 ther case, *You aske and have not*  
*saith he, because you aske amisse;*  
 so I say to you, yee seeke and

finde not, because you seeke a-  
missle : Though they call with  
violence, and seeke with ve-  
hemencie : yet it is not suite-  
able to Gods rule, and that is  
the reason they doe not pro-  
per : now the reasons why  
their seeking doe not speede  
are three ; first, they seeke un-  
seasonably, when the Lord  
happily hath taken away the  
meanes of salvation, when the  
time is past, and the opportuni-  
tie is over, when God hath ta-  
ken away the meanes, as also  
the blessings upon the meanes ;  
in the 25. of *Matthew*, the  
five foolish Virgins went for  
oyle, and when the time was  
past, and the doore was shut,  
then they knocke at heaven  
gates, open to us, but the doore  
was shut, they that stood  
upon the watch, and atten-  
ded the Lords comming, they  
entered into the bride Cham-  
ber, *Esay* 55.6. *Seeke the Lord,*  
while

while he may be found, that is, while the meanes of grace are continued, while Wisedome is crying, and the Lord Iesus is holding out his golden Scepter of mercie and salvation: Now is the day of salvation, now is the time accepted, who knoweth whether the Lord will cover the heavens, and take away the light of the Gospell, and make us wander in darknesse, Rockes, and Wilder-nesse; if desolation should come wee must be driven from our houses and habitation, here one man alone, there one woman alone, and there a child crying, and the third dying, then we shall observe what opportunities wee have had and neglected, the Lord was neare to us in the use of the meanes, but now the time is past, the Gospell and opportunities are gone, he that seekes unseasonably may sinke

N 5      downe

downe, and never enjoy  
meanes and helpes, and the  
blessing of God upon them,  
*Revel. 2. 21.* God gave *Iesabel*  
a day of repentance, but shee  
repented not, therefore hee  
would cast her into a bed of  
sorrow, shee loved bedding  
and ease, and pleasure, and de-  
light, and shee had a time of  
repentance, but shee would  
not take it, therefore because  
shee loved bedding, shee shall  
have enough, shee shall have a  
bed of sorrow, and anguish,  
that is the first ground, that  
seeker unseasonably : secondly,  
they seek upon a false ground, it  
is not out of hatred of sin, that  
they seek for mercy but out  
of horror of conscience, it is  
not out of loathsomnesse of  
corruption, but by reason of  
the burthensomnesse that lieth  
upon their hearts ; it is not for  
holinesse they labour, but for  
quiet, ease, and contentednesse,  
that

that they might not be troubled and vexed, *Psal. 78. 36.* The Text saith those that did seeke the Lord when hee plagued them, dissembled in their hearts, they pretended to seeke the Lord, and worship the Lord. but they did not seeke the Lord but their owne ease and dissembled fearefully and abused the Lords mercy and patience that he had vouchsafed unto them; looke as it is with the dogge, hee doth not cast up his vomit, because he loathes it, but hee is weary of it, hee loves it still, therefore lickes it up again presently, he did not cast it up out of loathsomnesse of it, but because it did trouble his stomacke; so it is with a carnall hypocrite in the horreur of heart and anguish of spirit; it is not for love of holinesse but of quiet, that he venteth himselfe and saith, I have hated  
Gods

Gods people, profaned the Sabbath, and committed adultery secretly, he would vomit and confesse his finnes, and crave mercie, not because hee loaths his sinne, but he loathes anguish and horroure of heart, and when that is taken away, he falls to his vomit and base practice. Thirdly, they seeke to a false end, hee doth not seeke grace for a Christs sake, and Christ for the love of a Christ, to have union with him, but hee seekes grace not to have have sinne removed, but to have a kind of safenesse in his sinne; a wretch in the desperate anguish of spirit seekes unto a Saviour, as to a Surgeon, not that hee may remove sinne, but that he may be the more quiet in sinne, hee would have Christ pardon sinne, that hee may commit sinne with quietnesse, not to have him take away his

cor.

corruptions, and convert his soule, but to heale the wound, and to take away the bitternesse of sorrow, *Esay* 58 34. A company of wicked wretches seemed to seeke the Lord by fasting, but they did not seeke the Lord, but their owne lusts, they fasted that they might continue in their base courses, with more quietnesse, without distraction, or suspition, as a malefactor after hee is attached and condemned, hee will seeke a pardon, and sue for it, not that hee might become better afterwards, but for quiet and libertie, that hee may not be hanged, so a cunning chapman is content to attend and pray, that he may couzen and cheate, by fasting and praying so much the more: so then gather up the Point, if they seeke out of season, out of false grounds, and  
to

to a wrong end; no marvell then though they call earnestly and seeke vehemently, and yet God answers not, nor is found of them according to their desires.

The first Vile is for terrour, Is it so that a man may seeke earnestly, and yet never obtaine mercy, then this is able to shake and sinke a company of soules of carnall wretches: Oh, the lamentable condition of a company of poore creatures that live in the bosome of the Church, and therefore it falls fore upon those creatures that make a scoffe at praying, and hearing all ignorant and deluded persons, that know not how to pray and seeke to the Lord for grace and mercie; me thinkes the former truth were sufficient to dash all the carnall hope that can creepe into the minde of such creatures, therefore take notice of the desperate



rate condition wherein they lie; Reason thus, Is it so, that those that seeke the Lord shall never finde him, then what shall become of me that never cried at all, nay, that loath prayer, and reject the use of Gods ordinances, and dispise the meanes of grace and salvation, whereby I must seeke and obtaine mercy if ever I have it; if they that doe seeke attaine not, then I that never seeke, my condition is desperately lamentable, fearefully irrecoverable, why? Why, my heart riseth at such persons; I have ranted this praying, and mocked this fasting, good Lord, what shall become of my soule, desperate is my condition, and fearefull is my estate, the Lord be mercifull unto me, I am gone for ever, I, grace will the Lord vouchsafe: grace to me; doe I count of mercy and pardon for my sinnes? no let

let me set my heart at ease,  
those dayes are gone I mercie,  
no, I have loathed and scorned  
mercie, the day will come  
when the Lord will say, you  
have hated mercy, therefore  
you shall be condemned, and  
never partake thereof, nay,  
what will become of a compa-  
nie of carnall wretches, that set  
themselves with desperate in-  
dignation to hinder, and crush,  
and oppose the improvement  
of all holy meanes, if there be  
any servant in their family, that  
riseth early to pray to the Lord,  
if there be any child that is  
godly, and a wife that looks  
towards *Sion*, there is an up-  
roare in the family, the master  
he flieth about, and saith, I can-  
not maintaine my family by  
poaring on a booke, how  
then dost thou get thy li-  
ving if not by praying and  
reading, thou gottest thy li-  
ving, but a curse with it, if  
thou

thou get without these meanes,  
thou maylt get wealth, but  
God will curse thee with it,  
and thou shalt goe downe to  
hell and thy wealth with thee;  
why reason thus with your  
selves, I cannot so much as buy  
cattle, but I must seeke in the  
Fayres, I cannot provide foode  
for my family but I must goe  
to the market, and what a wret-  
ched heart have I that thinke  
to get mercy and grace and sal-  
vation, and yet lie in my base  
lusts, and never stirre a foote  
to seeke the Lord, and call  
upon his name, how is my  
judgement blinded, and my  
soule couzened, thinke of it  
if those that offered faire for  
mercy and grace by many  
prayers, and desires, and endea-  
vours, if they in the meane  
time fell short, and never came  
to heaven, what will be-  
come of mee that never looke  
after the things of grace and sal-  
sal-

salvation, surely if the Lord be in heaven I shall never come there.

The last use is this, you will say what shall we doe if seeking will not get it at the hands of the Lord, then wee had as good cast away all, and doe nothing, as get nothing by what wee doe; therefore the last use is a word of exhortation, wee are to be intreated in the name of the Lord Iesus to doe not onely what these seekers doe, but goe further, and doe more; This is no argument because they obtaine not mercy by seeking, therefore wee should not seeke, therefore seeke after another manner, so seeke and pray that you may finde benefit thereby, and comfort therein unto your soules, in the 13. of *Luke* 24. this is the use Christ makes, *many shall seeke to enter in and shall not be able;* what shall wee therefore cast care

care away, no therefore strive  
you to enter, seeke after ano-  
ther manner then they doe  
that so thou mayst obtaine that  
which they shall never ob-  
taine, many deale in this  
case as Gentlewomen at a  
Sermon; if they may have  
a seat at their ease; they  
will sit downe and heare,  
but if they must crowd for  
it, then they returne and  
get no good, so many seeke  
but they strive not, with  
their seeking they are not able  
to crowd thorough all occasi-  
ons, and take up armes against  
the distempers of their soules,  
that so they may obtaine that  
mercy they stand in neede of.  
But you will say if earnestnesse  
and vehemency will not doe  
the deede, what then will doe  
the deede, the rules therefore  
for our direction in seeking  
are three; first labour to seeke  
seasonably while the day of  
grace

grace lasts, and the Sunne shines, take the season and goe on cheerefully, and arrive at the end of your hopes, call upon the Lord while hee may bee found, it was the direction God gave to *Ierusalem*, and the mone he makes for her neglect, therefore *Luk. 19. 41.* *O that thou hadst knowne in this thy day, &c.* hee ceaseth praying and falls to weeping, he had preached often, and prayed often, but nothing would prevaile, hee falls a weeping over it. *O that thou hadst knowne at least in this thy day, the things that belong to thy peace,* as who should say, now this is thy day, now the word is brought home unto thee, now my Disciples are preaching, and the Sonne of man himselfe is come to wooe you. *Oh that thou hadst knowne in this thy day the things that, &c.* but they are hidden from thine eyes, take notice, every man hath

hath a day and a season which is the harvest of salvation, doe you not take notice of this, that at some Sermon God opens the eye and pricketh the conscience, and sometimes lovingly perswades a man, and the soule is yeelding and walking after the Lord, the soule melts lovingly under the hand of God, this is thy day, take heede how thou neglectest it, and as thou goest home, intreat the Lord to make profitable that which thou hast heard, and say this is my day, I am now in the fire, Lord melt me, I am now under the power of thy ordinance, make it effectuell to my soule, and take notice of it, if the spirit of God call and you regard it not, and let all goe, and all commodities are plucked up, and gone, you may come, and call, and cry, but it is too late; that Spirit which thou hast resisted shall  
never

never worke more, thanke thy selfe, the day is gone, now they are hidden from thine eye, the day is over, and therefore thou maiest crie, Oh, for a Minister, & oh for a Sabbath, no, no, if all the Angells in heaven should speake, and all the Ministers on earth should preach themselves hoarte, thou wouldest not be affected therewith, therefore take the season and the golden opportunitie of grace, and when Christ comes to your soules entertaine him, if Christ knocks, open the doore, if hee awaken thy conscience doe not snubbe it; labour now to see thy sinne that thou mayest finde mercy at the hand of the Lord. Secondly, as wee must seeke seasonably, so wee must seeke with our whole heart, now the whole heart makes knowne its selfe in two particulars; the first is  
this



this, when all the good things of this world, be they what they will be, cannot withdraw us from Christ, this is one part of the whole heart, when profits and pleasures of this world stand in competition and opposition betweene God, and our duty to cast off all, and say whether I have honour and libertie or no, I care not. so I have God, my God I will have, this is a happy seeking. away therefore with that lazie heart, I thinke it should be so, and ought to be so, and it is good sanctifying the Sabbath, and praying, it is marvelous reasonable I ought to doe it, but if I doe it, ease and honour will be gone, and disgrace will be cast upon mee, thou now seekest thy ease and honour, and the Lord of heaven will curse thee, and thy seeking, but if thou diddest seeke with thy whole heart  
thou

thou wouldest goe thorough the worke, and say, what regard friends and honours? let ease and friends looke to themselves, let friends bee displeased, I had rather friends should be displeased then God, it is not necessary to be rich or honorable, but it is necessary to finde mercy, and to have sinnes pardoned. Secondly, as no good thing must withdraw us from God, so no misery must be a stoppe to let us from comming to the Lord, but we must breake through all miseries that lie betweene God and us, this is that Saint *Paul* resolved, *Acts* 20. 24. as who should say, come what can come, though heaven and earth meete together, I am resolved to doe what God requites, hee that seekes God with his whole heart, if hee were to runne thorough hell he would runne thorough it to goe

goe to God, now away with  
that dawbing and hagling with  
the Lord: O saith the poore  
soule, I confesse the course is  
honorable, God requires it,  
and I should doe it, but if I doe  
it, trouble and persecution will  
befall me. what shall become of  
me and mine, will you have  
my wife and children undone,  
if thou thus seeke the Lord, thy  
seeking is accursed, thou dost  
not seeke with thy whole  
heart, they that seeke with  
their whole heart are like a  
mayd that sets her affections  
strong upon a man, happily her  
friends will be reasoning about  
the portion, and there is a cavill  
on the one side, and an objecti-  
on on the other, povertie on  
one side, and maintenance on  
the other side; but if the wo-  
man love the man, for the  
mans sake shee will say, let me  
have him though I beg and die  
with him, so it is with the

O soule

soule of a poore Christian that  
seekes Christ with his whole  
heart, when Christ and grace  
and duty bee propounded, and  
the match offered, and Christ  
tendered to the soule and the  
Lord saith, I will bee thy Savi-  
our and Redeemer but thou  
must looke for disgrace and  
misery, and persecution, but  
there is a better life a comming  
now, if you stand for a porti-  
on with Christ, that you must  
have ease and quiet, and will  
not have misery and prison  
with Christ, then you are ne-  
ver like to make a match, but  
he that loves Christ for Christs  
sake, the soule saith, let the  
Lord Iesus be a Saviour to mee,  
though I beg and die, and never  
enjoy good day, it is enough  
my soule shall bee saved, if I  
should rot in prison, and bee  
banished into the utmost coasts  
of the earth, yet let mee have  
my Saviour, let him take pos-  
session

session of me, let his Spirit rule me whatsoever come of it; this is to seeke God with our whole heart, and now you are like to finde him. Thirdly, you must seeke the Lord constantly, you must persevere in the use of all meanes, looke as it is with a man that is resolved to finde another. and not to leave seeking till hee hath found him; he goeth first to his house, he is not there, he was gone to such a place an houre before, well, hee pursues him thither, hee is not there, but is gone to the Market, hee followes him thither, when hee comes thither, hee is gone home againe, well, then backe againe hee goes to his house, and never leaves hunting and pursuing of him till he findes him; so it is with a soule that truly and constantly seekes after the Lord, hee is to be found in his ordinances,

haply thou comdest to the Word and findest him not here, the Word saith hee went from hence to fasting and prayer, then thou findest him not there neither, then thou goest from fasting and prayer to holy conference, then hee is not to be found there, but is gone to the publike ordinance, in the Congregation, then thither thou goest, and wilt not be content till thou findest him, but goest backward and forward, from the Word to prayer, and fasting, from them to conference, from thence to the Word againe; this to seeke the Lord constantly and hee that thus seekes is like to obtaine, *Psalme 122. 1.* The Prophet David saith, *Hee will waite untill the Lord sheweth mercy*: let this be thy resolution, seeke unto God till he doe worke effectually upon thy heart, thou hast fasted and prayed, yet  
God

God hath not heard, why, fast  
and pray still untill hee supply  
what is wanting, and pardon  
what is amisse; thus never  
leave endeavouring and doing  
untill the Lord sheweth mercie  
unto thy soule, and give the  
assurance of the pardon of thy  
sinnes: thus seeke the Lord  
seasonably, thus seeke thee  
Lord with all thy heart, thus  
seeke him constantly, thus  
seeke him with your whole  
heart, and hee will be found  
of you in mercie and com-  
passion.

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**FINIS.**

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